THE

BRITISH CRITIC,

For SEPTEMBER, 1801.

"Mediocria, et in turbam naſcentia, ſæpe fortuna producit; eximia vero, ipſâ raritate commendat." SENECA.

Moderate productions, formed to pleaſe the multitude, frequently appear; thoſe that are excellent are admired for their rareneſs as well as their value.

ART. I. *Etymologicon Magnum; or, Univerſal Etymological Dictionary, on a new Plan. With Illuſtrations drawn from various Languages: Engliſh, Gothic, Saxon, German, Daniſh, &c. &c.—Greek, Latin,—French, Italian, Spaniſh,—Gaelic, Iriſh, Welſh, Bretagne, &c. The Dialects of the Sclavonic; and the Eaſtern Languages, Hebrew, Arabic, Perſian, Sanſcrit, Gipſey, Coptic, &c. &c. Part the Firſt* 4to. 576 pp. 1l. 1s. Cambridge printed: ſold by Robinſons, &c. London. 1800.

ETYMOLOGY has often proved a ſnare to ingenuity; and we will not promiſe that it has not done ſo in the preſent inſtance: though the book has a moſt ſounding title, and the author manifeſts throughout a kind of elevated importance, truſting in himſelf that he is wiſe, and deſpiſing others. This diſpoſition appears in the very title-page, in the motto taken from Homer.

Ἀχλὺς δ' αὖ τοι ἀπ' ὀφθαλμῶν ἶλυν, ἡ πρὶν ἐπῆεν,

P "I have

"I have removed the miſt which was before your eyes." But it is diſplayed much more in the text of the work, in which the greateſt names eſcape not without a ſneer, but eſpecially etymologiſts and grammarians; becauſe, unfortunately, they did not ſee what this author has either diſcovered or fancied, in the theory of human ſpeech. Which of theſe terms the more properly applies to the caſe, we ſhall not perhaps at preſent undertake to decide; but, by giving a clear and candid account of the author's principles and plan, we ſhall endeavour to incite thoſe who have more ability or more leiſure than ourſelves, to beſtow on both, a careful and complete examination.

The praiſe of ingenuity we ſhould be inclined very amply to beſtow, at the beginning of our account, were not the author himſelf ſo evidently ſatisfied upon that ſubject. It is ſuperfluous to praiſe thoſe authors who think themſelves above all commendation, and take every opportunity to ſhow that they deſpiſe all opinions but their own. The preſent writer has either made a great diſcovery, or he has very copiouſly and curiouſly ſupported a groundleſs fancy. But, even if we ſuppoſe the former, what right has he to inſult thoſe men of learning, who, if they miſſed the truth, erred only from the want of that leading idea, the ſucceſsful ſeizure of which, has enabled him to do what they had left undone? This is a fault extremely common with ſuch diſcoverers, but involves a palpable abſurdity. For, either the diſcovery was difficult, and then no contempt can poſſibly attach itſelf to thoſe who did not find it; or it was plain and eaſy, which removes the principal cauſe for triumph, and an exulting aſſumption of ſuperiority. The circulation of the blood was as real and important a diſcovery as was ever made in phyſiology, yet it could not have authorized Harvey to ſpeak ſlightingly of thoſe great men, anatomiſts and others, who, before his time, had reaſoned falſely, from ignorance of that leading principle. Acquainted with the uſual progreſs of the humand mind, a truly wiſe man will rather applaud his fortune than his ſagacity, for diſcovering what multitudes have overlooked. That he cannot be ſuperior in intellect to *all* who have gone before him is indubitable; but he has been led by circumſtances to ſee things in a point of view which others had not caught, and which turns out to be the right. We praiſe the man who deviſes a concluſive experiment, but we do not deſpiſe thoſe, who, uninformed of the fact, have failed to draw the inferences it ſuggeſts.

Mr. Whiter, however, in the pride of his diſcovery, which is true or falſe, as remains to be proved hereafter, has no good word to beſtow on any etymologiſt; and hardly on any grammarian. He is perpetually telling us, after bringing together things

which

which hitherto have univerſally been thought remote, "the etymologiſts know nothing of all this,"—"our etymologiſts have no ſuſpicion of theſe things."—He has alſo ſuch ſarcaſms as this always at hand—"and here it ſhould ſeem, the learning of our Engliſh and Latin etymologiſts on this ſubject, is cloſed and exhauſted." P. 51. "I ſhall leave the diſcovery of this important word, as an exerciſe for the genius of our etymologiſts." P. 87. "If we had produced no other example to exhibit the profound ignorance of etymologiſts in the firſt rudiments of their art, this inſtance alone would have abundantly confirmed the fact." P. 92. "As *thoſe good people, who write about languages*, have been accuſtomed to teach us." P. 437. Such favours he has for writers in general of this claſs; but to Dr. Johnſon and Mr. Bryant he is ſtill more harſh. After noticing a real miſtake of the former, he ſays,

"it is ſomewhat curious that this *anecdote of ſuperlative ignorance* ſhould afford me the *only occaſion* in which I have thought it neceſſary to repeat, on a point of etymology, the name of Dr. Johnſon—a writer who has compoſed the moſt voluminous and celebrated Dictionary of the Engliſh Language. Alas! ſuch, gentle reader, is the fate of our language and our literature." P. 40.

The aſſertion is, at the ſame time, erroneous; for, after an equal number of pages, he quotes Dr. Johnſon again; and, what is ſurpriſing, with approbation. "Cheap (as Dr. Johnſon obſerves) is undoubtedly an old word for market." P. 80. Mr. Bryant eſcapes no better. "But the concluſion of Mr. Bryant from this ſtring of facts, with which Cluver has ſupplied him, *is falſe and futile, like his other conjectures.*" P. 104. This is a tolerably ſweeping accuſation! The truth is, in the mean while, that Mr. Bryant poſſeſſes, like the author who thus accuſes him, a moſt ſurpriſing facility of ſupporting and apparently confirming aſſertions, in which, after all, the mind knows not how to acquieſce.

Nothing ſurely can be more indecent than all this diſtribution of unmerited contempt. Nor does it give us, *à priori*, any confidence in the ſoundneſs of an author's mind, who, on ſuch grounds, can think himſelf warranted to inſult the greateſt names. We ſhall ſhow hereafter that he ſpeaks with equal contempt of critics; one excepted, whom, with ſome degree of affectation, he terms "*an obſcure writer*, who, in *a Specimen of a Commentary on Shakſpeare*, has laboured to enlarge the boundaries of criticiſm," &c. P. 300. This writer is no other than himſelf, who has applied the doctrine of the *aſſociation of ideas* to the elucidation of poetical imagery, which he calls "a new vein of illuſtration;" though the fact is, that

it is not new, except in thoſe points where he has carried it beyond all bounds of reaſon and probability. Before the term aſſociation was invented, every one could ſee that a particular train of thought was likely to introduce expreſſions connected with it, and occaſionally to extend them beyond this direct application. But on theſe notions we expreſſed our opinion when the book in queſtion appeared*. We have not changed it; nor has the author, as it ſeems, relinquiſhed that ſuppoſed diſcovery; but we have heard very little of its meeting with either approbation or adoption.

But though we are unavoidably hoſtile to a ſelf-confidence with reſpect to ſelf, and an injuſtice with reſpect to others, which by no means recommend the preſent work, or ſtrengthen its hypotheſis, we have no wiſh but to treat it with the utmoſt fairneſs. The cauſe of knowledge is in fact deeply intereſted in it; for if the author ſhall have ſeized the true key, it muſt in time develope all the ſecrets of etymology; a ſcience intereſting in itſelf, and, in this view of it more particularly, connected with the hiſtory of the human mind. Diſregarding therefore all perſonal peculiarities of the writer, let us proceed with care to explain what he has communicated; evidently the reſult of much ſtudy, an extenſive knowledge of languages, and a ſingular power of collecting and combining various facts. Such an attention the author demands, and indeed with reaſon.

"The reader will, I truſt, proceed with care—with patience and candour in the proſecution of theſe enquiries. If we have reaſon to be ſatisfied with the plans and the devices of the artiſt—If his principles are ſound and his foundations ſure—we ſhould look forward with an eye of favour and of confidence to the progreſs of the work; and we may indulge perhaps the aſſurances of hope, that the fabric will at laſt ariſe, finiſhed, if not perfect, in all its parts—diſpoſed by the proportions of art—and arranged in the ſymmetry of order." P. xl.

The foundation of this author's ſyſtem, ſtated clearly and fairly, is this:—*that conſonants are the only elementary, and radically ſignificant parts of words; and that from certain ſimple combinations of conſonants, interchanged according to a few general rules, and diſguiſed by the accidental accompaniment of different vowels* (or, as he terms them, vowel breathings) *have ariſen whole claſſes of words, of kindred ſignifications, in all languages.* We have been obliged to put this general enunciation of the theory into words of our own, becauſe we no where find it thus briefly and ſimply enunciated by the author. But,

* Vol. v, p. 280.

amidſt

amidſt the involution of his words, we truſt that we have caught his real meaning, and expreſſed it accurately. In purſuance of this notion, the whole of the preſent volume is employed to develope the various effects of the combination, or, as he terms it, *element* CB, in all the languages examined by him, which, as the title-page ſets forth, are a conſiderable number. In his Introduction he extends, and perhaps with reaſon and propriety, the number of conſonants which are ordinarily interchanged, and which therefore are termed *cognate conſonants*. Theſe are enumerated by the generality of grammarians thus:

P. B. F or Ph.
K. G. Ch.
T. D. Th.
} which are conſidered as reſpectively interchangeable in the three lines; that is, P. B. and F, for each other, K. G. and Ch. and, in like manner, T. D. Th. Theſe changes are chiefly noticed by the Greek grammarians, and illuſtrated by the mutations and inflexions of that language; but the letters being really related, in the organs of enunciation, muſt preſerve the ſame affinity in all languages. To the firſt three conſonants, P. B. F. Mr. W. adds M. and Mh. and brings ſome proofs, from the Greek and Welſh languages, that the latter are alſo *cognate* to and interchangeable with the former. The ſecond and third ſet of conſonants he joins together, and pronounces that T. D. Th. Z. K. C. G. are all cognate letters, and accordingly are perpetually paſſing into each other. It is not neceſſary to examine, at preſent, whether this latter extenſion be not rather too bold; it is ſufficient at this time to ſtate the theory as it ſtands. To the former liſt of conſonants he alſo adds, in practice, V. though it is not expreſsly mentioned in his Introduction. His *cognate*, or interchangeable conſonants, therefore ſtand thus:

P. B. F. Ph. M. V. in the firſt liſt,
C. G. D. T. Th. K. Z. in the ſecond liſt.

By theſe ſteps his element CB. the ſubject of this volume, takes all the following forms:

CB, CF, CP, CV, GB, GF, GP, GV, KB, KF, KP, K ,

which are arranged at the head of the book, thus:

CB, CF, CP, CV.

G { B, F, P, V } K { F, B, P, V. }

They might perhaps be more conveniently arranged, thus:

C, G, K. joined with { F, B, P, V } reſpectively.

But

But it is evident, from his two lines of interchangeable conſonants, that the mutations may be in fact much more numerous, if the poſition be right; and the table might ſtand thus:

C. G. D. T. Th. K. Z. joined with { P, B, F, Ph, M, V } reſpectively,

making a very much larger number of combinations. Thus it will eaſily be ſeen how, from ſo contracted a ſubject as the element CB. ſo large a book may be formed.

This then is the general doctrine of the new etymologiſt; that all words, in every language, of which any two of theſe various conſonants form a principal part, may be conſidered as derived, not from each other, but from the general, or rather univerſal, idea attached to thoſe letters in combination. It muſt be owned alſo, that the author brings together, with a ſkill and readineſs perfectly aſtoniſhing, a prodigious number of ſuch coincidences, ſufficient to confound, if not to convince, the moſt incredulous. But may it not be aſked in turn (and would not the experiment, if tried, be fatal to the ſyſtem?) "could not an equal number of words be collected from the ſame languages, in which theſe ſuppoſed elements bore an equal ſway, and which are yet in no degree connected with the ſignifications aſſigned?"

But without going into this proceſs, almoſt as operoſe as the work itſelf, is not this implied by the doctrine, that ſuch general ſignification is, *ſome how*, ſo naturally attached to thoſe combinations, that if children were now turned adrift to form a language for themſelves, without any teaching, they would unavoidably fall into the ſame track? The author certainly means to aſſert, that the ſame combinations will be found to produce the ſame effects in all exiſting languages. But if this be the caſe, his collection, extenſive as it is, and much as we may admire his facility in making ſuch a progreſs, is by no means ſufficient; and he has many ſteps to make before he can eſtabliſh his poſition. For, if any language ſhall be found which totally reſiſts his doctrine, there is an end of the principle. If a ſingle people have ever deviated wholly from it, there is no foundation for his theory in nature. For this reaſon, the Chineſe language, and thoſe fragments of languages of the natives of the South Sea iſlands, and other new-found countries, which have been produced by Cook and other voyagers, ſhould certainly have been brought into view; for if they do not, ſo far as they apply, ſupport the author's theory, they muſt excite a ſtrong ſuſ-

picion againſt it. It muſt be obſerved alſo, that the liſt of languages given in the title-page, though numerous, is in part fallacious; for many of them, being derived directly from others in the ſame liſt, give no extenſion of authority. The author, though he contends for his general principle of etymology, certainly will not deny that languages are *alſo* derived from each other; and, in that caſe, the Greek, Latin, Italian, French, Spaniſh, Portugueſe, &c. muſt, in many reſpects, be conſidered as only one; ſince a certain word exiſts, in all the derivative languages, only becauſe it had been eſtabliſhed in the original. Thus the various *families* of languages, as they have been called, ſhrink reſpectively into ſo many individuals, the Northern, the Celtic, the Eaſtern languages, &c. and thus his diſplay of numerous languages anſwers no end but to ſurpriſe and confound, being reducible in truth and propriety to three or four. For this reaſon it is that, as ſoon as we underſtood the plan of this work, we wiſhed particularly to ſee illuſtrations of its principle, drawn from thoſe languages which have the beſt chance of being independent; from the ſpeech of thoſe remote and obſcure tribes, ſituated in ſolitary iſlands, whoſe connection with any known people is difficult and almoſt impoſſible to be traced. The Gipſey language, of which Mr. Whiter makes great uſe (if it be in truth a language, and not a collection of terms, invented by a very different proceſs from any complete language) muſt probably be nearly connected with ſome of the Oriental dialects. But the ſpeech of New Zealand, or the Friendly Iſlands, is ſo remote from any traceable genealogy, that coincidences there diſcovered would have much more weight than any here adduced, towards eſtabliſhing a general and pervading principle.

But it may be aſked with reaſon, though this etymologiſt ſtudiouſly eludes the queſtion, what general or natural connection can poſſibly be conceived between two conſonants, ſuch as CB. and any particular idea, ſuch as *cavity*, *height*, &c.? To this he will be ready to reply, that at preſent he ſeeks only the fact, whether ſuch a ſecret connection (on whatever depending) may not actually be traced. He deals, as he often tells us, "in facts alone, not in conjectures." To account for the facts will be a ſubſequent buſineſs. But to this it may be rejoined, on the other hand, that if the ſuppoſition itſelf is impoſſible or abſurd, the ſeeking to ſupport it by an induction, which muſt infallibly be very imperfect, is a dreadful loſs of time.

Let us enquire then why the letters CV (or CB, which he conſiders as equivalent) ſhould be *naturally* connected with the idea of hollowneſs, as in *cave*, *cove*, *cover*, &c.? On this queſtion

tion, the author has attempted to throw ſome light, in the only paſſage directed to this fundamental and indiſpenſable enquiry, which we find in his whole book.

"It is, in my opinion," he ſays, "one of the moſt extraordinary facts in the whole compaſs of literary hiſtory. We ſhall diſcover in every language the term for a *hollow* expreſſed by the ſimple breathing of C^{A} or K^{A}; and perhaps *thoſe readers who amuſe themſelves with conjectures reſpecting the origin of primæval ſpeech*, may be diſpoſed to imagine that the inarticulate and unmeaning ſound *Haw—Hau*, or when hardened into a guttural, *Caw—Cau*, might have at firſt expreſſed that which was moſt important to attain, the *hollow* or *den* which ſhould ſhelter the naked ſavage from the inclemency of the elements, and the attacks of wild beaſts. The mouth cannot be cloſed in the enunciation of *Cau*, without the expreſſion of the conſonant ſound *Cauv—Cav;* and this might be the firſt progenitor of that great race of words *Cave—Kavv—Kaff—Kaov—Cavus*, &c. &c. which are now the objects of our diſcuſſion. *But theſe ſpeculations belong to theory and not to facts, which alone I have undertaken to explain and eſtabliſh.*" P. 105.

We may perceive that this paſſage is at once very guarded, and very artful. The author diſcourages ſuch enquiries, and throws a ſlur upon thoſe who ſhould make them, by ſaying "thoſe readers who amuſe themſelves with conjectures;" and he pretends that he is converſant only in facts. But are not all theſe facts ſought out to ſupport *the theory*, that ſimple conſonant elements are the origin of all languages? And is it not fair to aſk whether this theory (which he compares for ſimplicity to the general principle of Algebra*, the propoſition on which

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* We may obſerve, in this place, a remarkable inſtance of the propenſity this author has to conſider his own opinions as original diſcoveries, and beyond the reach of others. Of Algebra he ſays, "the datum on which algebra has been eſtabliſhed is ſimply this, that *equals added to—ſubtracted from—divided or multiplied by—equals, are ſtill equal to each other.* On this principle *alone* is the doctrine of algebra founded: the reſt is nothing but the adoption of a new and conciſe language expreſſing this fact; and in all the various changes and operations of the equation, with which its wonders are performed, this principle and this *only* is *applied.*" P. iii.

This is certainly a truth, and a curious and uſeful truth; but is it ſo unſuſpected by mathematicians in general as Mr. Wh. ſuppoſes, when he adds this ſneer againſt them? "*The ordinary mathematician*, who has confounded others and himſelf by attaching to the calculations of algebra the idea of ſomething myſterious or profound, *will be aſtoniſhed perhaps* to underſtand, that in the higheſt exertion of his faculties, in the moſt perplexing moments *of his deepeſt cogitation*, it was his duty only to remember and apply this ſimple principle, and that all

which equations depend) be in its own nature abſurd or not? Guarded as he is, therefore, and careful not to offer the ſuppoſition as his own, but to beſtow it upon thoſe *who amuſe themſelves* with conjectures, we can plainly ſee in the paſſage how he ſuppoſes both language and ſociety to have originated; namely, from the *naked ſavage*, who firſt formed inarticulate ſounds, like a beaſt, to expreſs his wants, and then by degrees modelled them into language. But, againſt this, is there not the ſtrongeſt of all arguments, the authority of the only genuine hiſtory of man, which declares that he never was a helpleſs and beaſtly ſavage*; but was formed for ſociety at the firſt, and gifted by the Almighty himſelf with the power of ſpeech, and the uſe of ſome original language? We ſay nothing about the probability of the conjecture, as the author lays ſo little ſtreſs upon it, but we deſire it to be fully noticed that this account, ſlight as it is, and almoſt diſavowed as it is, by the manner of giving it, is the only attempt made to ſhow that his ſyſtem has any foundation in the nature of things†. He ſhows indeed abundantly that ſimilarities exiſt, which may, if this origin be reaſonable, be referred to it, but which may alſo be accounted for in other ways.

We cannot, at this time, give further ſpace to our account of this curious volume; but we ſhall be able probably to ſhow, in a future article, how the author might have given to his ſyſtem a more ſtable foundation, and on what foundation it muſt ultimately reſt, ſhould it be found, which is very doubtful, to have ſome connection with the truth.

(To be continued.)

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all his involutions—evolutions—ſubſtitutions, &c. &c. were employed for the ſole purpoſe of profiting by this ſingle maxim; and of bringing his various operations within the ſphere of its action." Do any ſuch *ordinary mathematicians* exiſt at this day, as to be *aſtoniſhed* at this information? We believe not; and we are rather aſtoniſhed how the author ſhould ſuppoſe it new; as we were in the caſe of his imaginary diſcovery about the *aſſociation of ideas*.

* Where he has ſubſiſted as a ſavage it has been accidentally.

† Were we to diſcuſs the probability of this conjecture, we might aſk, whether it can be ſuppoſed that children yet unable to ſpeak, and left in a deſolate place, where they would find and want the *cave* for the purpoſes here mentioned, would infallibly come to the *caw-caw*, and thence to the *cave*, or ſome equivalent modification of their original cry? In our opinion, the ſuppoſition is ridiculous. The *caw-caw* would be more likely to be uttered for want of food, as it is by the young ravens, than for want of lodging.

ART.

ART. II. *A Supplement to Reflections on the Political and Moral State of Society at the Close of the Eighteenth Century*: in which the Political State of Society is continued to the Month of June*, 1801. *By John Bowles, Esq.* 8vo. 31 pp. 1s. Rivingtons.

WITH equal ſpirit and propriety does this author continue his progreſs, ſtill marking the characteriſtic events of the new period, and ſtill applying them in reflections to the heart as well as the head of his readers. He thus goes on, throwing a light upon the political hemiſphere, part of which *we* ſhall reflect to our readers, as peculiarly qualified to illuminate their minds.

"After robbing them of their dominions," he ſays, concerning the German Princes on the *left* ſide of the Rhine, "the humanity of French revolutioniſts could not endure the thought of leaving them, without compenſation, to the pity of the world. But where could compenſation be found for loſſes like theirs? Certainly not within the widely extended range of French frontiers, not among the immenſe conqueſts made by France, not even in any of the affiliated republics, which depend for their very exiſtence on the nod of the mother republic. The territories, which came within any of the above deſcriptions, were too ſacred to be charged with the ſmalleſt incumbrance in favour of the diſpoſſeſſed princes. Such however was the juſtice of revolutionary France, that, eagerly as ſhe deſired the ſweets of repoſe, ſhe would not ſuffer herſelf to taſte thoſe ſweets, until ſhe could provide indemnities for the unfortunate ſovereigns, who had ſuffered in conſequence of her diſcovery of her *natural boundaries*. Where then could thoſe indemnities be found? Her ingenuity alone could ſolve the difficulty. The German empire, though exceedingly diminiſhed, ſtill contained many fine provinces."

This plan of indemnifying the Princes on the *left* ſide of the Rhine with principalities on the *right*, while it left the Princes on the right totally unindemniſied was, in the French,

"admirably calculated to promote their grand deſigns. Under the maſk of juſtice, it violated every principle of juſtice; under the pretext of peace, it opened new and inexhauſtible ſources of contention; it provided endleſs cauſes of diſpute and hoſtility among all the parts of the empire, and ſcattered the brands of diſcord and revolution all over Germany.—In ſhort, the plan of compenſation, if perſiſted in, will in all probability produce a civil war, before it can be carried into effect; and, ſhould it ever be fully executed, it will weaken all the ties of German union, and produce a complete diſmemberment of the empire."

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* See the *Reflections*, vol. xvii, pp. 144, 299.

Mr.

Mr. Bowles has thus laid open the project of indemnities, with a ſtronger ray of intelligence than has been hitherto made to bear upon the point, by any writer whatever.

" From" this and a ſubſequent, though " curſory review of the principal political occurrences of the laſt ſix months," adds Mr. Bowles, near the cloſe,

" it appears that Bonaparte, far from evincing any diſpoſition to permit mankind again to enjoy the bleſſings of peace, order, and ſecurity, has given the moſt unequivocal proofs that he ſtill adheres, with inflexible perſeverance, to that ſyſtem of univerſal ſubverſion, which for above ten years has rendered France the ſcourge of the world. Nay, ſo pertinaciouſly, and, alas! ſo ſucceſsfully has that ſyſtem been purſued by him, during the above period; ſo ſkilfully has he availed himſelf of all the means by which it could be promoted; and ſo powerfully has he been aided by ſome, whoſe duty and whoſe intereſt it was to give him the moſt ſtrenuous oppoſition; that in all probability no reaſonable hope would at this time have remained, of his being any longer effectually reſiſted, unleſs the exertions of Great Britain, in the defence of ſociety, had been alike diſtinguiſhed by perſeverance, ability, and ſucceſs. Happily for the whole human race, the efforts of this magnanimous country in the cauſe of order have been as reſolute, as gigantic, and as proſperous, as thoſe of France in the cauſe of anarchy. The late atchievements of the Britiſh arms have filled the world with aſtoniſhment, given freſh confidence to the friends of lawful government, and inſpired its enemies with diſmay. Thoſe arms have recently performed prodigies, which are ſcarcely to be equalled even in the hiſtory of their own renown; and which, no leſs beneficial than glorious, have defeated both in the north and the eaſt the deep and dangerous projects, on which the crafty and deſperate adverſary relied chiefly, for the ſucceſs of his ſchemes of univerſal devaſtation. Thus does the preſent moſt tremendous conteſt ſtill maintain the character, by which it has from its commencement been diſtinctly marked. To this hour it continues to be a fierce and deſperate conflict, between *the Genius of Good* and *the Genius of Evil*. The latter, under the ſanguinary banners of revolutionary France, and aided by all the powers of darkneſs, aſſaults with implacable malice and inextinguiſhable rage all the religious and civil eſtabliſhments of mankind; which the former, under the tutelary ſtandard of Britain, defends with an ardour and intrepidity adequate to the fury and deſperation with which they are attacked. Unfortunate as it may ſeem, to be caſt upon times ſo diſaſtrous as the preſent; painful as it is to reflect on the ſcenes which are now paſſing, and to ſurvey the proſpects which the future preſents to the imagination; yet if a Briton, ſolicitous only for the honour which has hitherto been inſeparable from that appellation, were to chooſe for the period of his exiſtence in this world that part of his national hiſtory, in which the Britiſh name has ſhone with the greateſt ſplendour, and eſtabliſhed the ſtrongeſt claim to univerſal admiration and immortal renown, he would not heſitate to ſelect that in which his country has ſtood forward, as the intrepid defender of all that is valuable in ſocial life, as the dauntleſs champion of religion, of order,

order, and of lawful government; and in which, by ſteadfaſtly oppoſing, amid ſeemingly unſurmountable difficulties, the deſtructive attempts of Jacobiniſm and Anarchy, ſhe has prevented thoſe helliſh fiends from extending their ravages over the whole habitable globe."

Mr. Bowles thus ſpeaks in a ſtrain, to which our hearts beat reſponſively. We feel it vibrating on the ſtrings there, while our intellects approve and applaud it. It is juſt, it is cheering, it is animating.

Having taken theſe two paſſages from ſo ſmall a pamphlet, we ſhould think we had done ſufficient juſtice to Mr. Bowles and our readers, if the preſent poſture of politics did not require from us one extract more. It is equally ſtrong, equally original, with the two others: but it turns upon a nicer point.

"It does not admit of a doubt," Mr. Bowles obſerves, on the grand ſubject of peace, "that the foe to ſociety would long ere now have accompliſhed its deſtruction, if he had not met with the moſt determined and vigorous reſiſtance from Great Britain: and ſuch, alas! is his preſent aſcendancy, that, if our reſiſtance were to be withdrawn, the whole of Europe would lie at his mercy. To deprive him of that aſcendancy, or (in other words) of the ability to effectuate, when no longer oppoſed by us, his undoubted purpoſe of univerſal ſubverſion, is therefore eſſential to the general ſecurity, and conſequently to the ſecurity of each individual ſtate. But this can be done only by a reſtoration of the balance of power; for nothing elſe can enable the continent to reſiſt in future his attacks. If we were to make peace on terms the moſt advantageous to Great Britain, ſeparately conſidered, that our love of glory could deſire; if inſulating ourſelves from our neighbours, we could prevail on the enemy to treat with us on the principle of *uti poſſidetis*, and to leave us in full poſſeſſion of all our colonial acquiſitions, immenſe as they are; we ſhould not thereby avert deſtruction from the reſt of Europe, nor ultimately from ourſelves. For no colonial acquiſitions made by us would, while *we* ſhould be in a ſtate of peace with the French republic, prevent the progreſs of revolution on the continent; nor, when that progreſs ſhould be completed, preſerve us long from the fury of the enemy, who would then have it in his power with a ſingle hand to direct the whole force of the continent againſt us: and it is abſurd to ſuppoſe that, if the ſafety of Europe cannot induce us to continue the war, it would impel us to the infinitely more difficult operation of reaſſuming hoſtilities after they had been terminated. The balance of power, or (which is the ſame thing) the *ſtatus quo ante bellum*, is the only principle on which we can treat for peace; without abandoning the object for which we have ſo long and ſo ſtrenuouſly contended; nay, without enſuring that general deſtruction, which we have made ſuch aſtoniſhing efforts to prevent."

Theſe arguments are as new to us as they are powerful in their appearance: nor know we how to oppoſe them. We therefore yield to them, only obſerving that, if we *thus* act, we ſhall

act

act with a tranſcendent generoſity to the nations concerned; we ſhall become the foſtering fathers of half mankind; and gain even more glory from the peace than we had acquired before from the war.

ART. III. *Remarks on Local Scenery and Manners in Scotland, during the Years* 1799 *and* 1800. *By John Stoddart, LL.B. Two Volumes.* 8vo. 2l. 2s. Miller.

THE examination of Scotland, its natural hiſtory, antiquities, and manners, has of late years become very frequent, ſo frequent indeed, that there ſeems to be but a narrow field left to exerciſe the diligence or ingenuity of future travellers. Nevertheleſs, we never wiſh to reſtrain propenſities like thoſe which produced theſe two volumes, which are remarkably elegant in their form, and entertaining in their matter.

The author went by Sea to Leith, and proceeded to Edinburgh. This and its vicinity are agreeably deſcribed, and repreſented in elegant engravings. Leaving Edinburgh, the traveller went on foot to Dalkeith, and along by the Banks of the Eſk to Gorton, Roſline, &c. &c. As Roſline, or Roſslyn, has given a title to the late excellent Lord Chancellor, we inſert the following account of it.

"From Hawthornden, we took a path acroſs the fields, by the Houſe of Gorton, and through the woody bank oppoſite to Roſline, of which lovely ſpot, as I viſited it more than once, I ſhall ſpeak at ſome length. The village, which is ſeven miles from Edinburgh, and about one mile to the left of the Peebles road, is much frequented in the ſummer by parties, who come to ſtroll among the rocks, and ruins, and to feaſt on the ſtrawberries, which are cultivated here in abundance. No part of Great Britain affords ſuch quantities of this fruit, as the villages near Edinburgh, eſpecially Roſline. They yield on an average 18l. per acre, and have been known to produce 50l. yet they are very cheap, the Scotch pint, which is equal to four Engliſh pints, being ſold at 8d. in 1799, a ſcarce year; and of theſe pints 100,000 are calculated to be ſold annually in Edinburgh. The inn affords tolerable accommodation to theſe parties, which are ſometimes very numerous: I dined, and paſſed a moſt agreeable afternoon here with Profeſſor Dugald Stewart, and ſeveral of his friends and pupils. The barony of Roſline is ſaid to have been granted, early in the twelfth century, by Malcolm Canmore, to William de Sancto Clare, a Norman, from whom it has deſcended to the preſent Sir James St. Clair Erſkine. The chapel, which adjoins to the garden of the inn, is a moſt beautiful ſpecimen of florid Gothic, enriched with buttreſſes and pinnacles, like the chapels of King's College, Eton, Auckland, &c. Among many erroneous accounts, which are given on the ſpot, they tell you, that it was built

built in 1306, by William St. Clair, Earl of Caithneſs, and Prince of the Orkneys, who married the daughter of King Robert Bruce; but it is evidently of a much later date. The pointed arch, the characteriſtic of that ſpecies of architecture, which is improperly but generally termed Gothic, may be of Arabic, Perſian, or even Indian origin; but it ſeems that this ſtyle did not unite lightneſs and beauty, in the higheſt degree, by its pinnacles, and other ornamental parts, until long after its introduction into Europe. In the beginning of the thirteenth century it was practiſed (at leaſt in England) in its greateſt ſimplicity; and I cannot refrain from paying a tribute of praiſe to the earlieſt complete ſpecimen which we poſſeſs, Saliſbury cathedral. From my childhood, I have been accuſtomed to admire the dignified lightneſs, and chaſtity of character, which that noble edifice poſſeſſes. The more ornamented ſtyle, which ſucceeded it, was ſtill beautiful; until the licentious deſire of variety, after introducing the flatted arch, the heavy fret-work, and all the other corruptions of the Gothic architecture, at length, in the ſixteenth century, entirely deſtroyed it, by an heterogeneous combination with the Grecian. Roſline chapel was not certainly completed until the beginning of the fifteenth century; it is ſaid to have been intended only as the choir of a large collegiate church, and at the weſt end appear traces of an intended extenſion. The minuter parts of the ornaments, both internal and external, are very highly wrought; the buttreſſes have double pinnacles, with niches for ſtatues, &c. and the whole is in fine preſervation, though not uſed for religious purpoſes. The interior is very ſimple, conſiſting only of a ſtraight aiſle, with ſide aiſles, formed by two rows of pillars. The pillars, five in each row, have rich capitals, ſome of them underwrought, all diſſimilar; and around one of the pillars (which, like all the reſt, is an aggregate one) a remarkable wreath is twiſted. At the eaſt end, the middle aiſle is divided by two arches; and in the ſouth corner is a flight of ſteps deſcending into the ſacriſty. The roof is ſemicircular, formed entirely of ſtone, which in the inſide is divided into ſquare compartments, with roſes. The only monuments remaining are thoſe of an Earl of Caithneſs, who died A. D. 1582, and of a Knight Templar, ſaid to be Sir William St. Clair. I did not find that the chapel had been dedicated to any ſaint; but at a ſmall diſtance are ſome traces of a church, called St. Matthew's, the ground about which is ſtill uſed for burial.

"Deſcending the hill, you find the ruins of the caſtle ſeated on a projecting rock, near a bend of the river, from whence its name was probably derived; *roſs*, in Gaelic, ſignifying a peninſula, or point of land, nearly ſurrounded by water, and *linne*, a pool or deep. The little which remains of this caſtle ſhows it to have been formerly a place of great ſtrength, moated, and acceſſible only by a drawbridge. At the bottom is an arched gateway, whence the building appears to great advantage, founded on the rock, and riſing immediately from the river. It is built of a reddiſh ſtone, ſimilar to that of the neighbouring banks, and is probably coeval with Craigmillar; both theſe caſtles having been burnt by King Henry the Eight's army in 1554, but ſoon afterwards rebuilt. If any part be prior to that period it is the round tower, which is much decayed, as is the whole building, except a ſet

of

of apartments, occaſionally inhabited in the ſummer months, for the ſake of the country air and romantic ſcenery. A ſingular inſtance of a kind of chivalrous ſuperſtition was related to me by the Hon. Mrs. Mackay, who, with her amiable daughters, reſided here a few ſeaſons ago. As theſe ladies were ſitting together one morning, they were ſurpriſed by the arrival of a party of ſoldiers, who requeſted permiſſion to explore ſome of the ſubterraneous chambers, where they had learnt, from tradition, that a knight was kept confined by enchantment. It would have been a pity to balk the enterpriſing ſpirit of theſe young heroes, and they were accordingly ſuffered to deſcend with torches: it is ſcarcely neceſſary to add, that the adventure terminated as unſucceſsfully as Don Quixote's viſit to the cave of Monteſinos. A little way up the river is a wooden bridge, after croſſing which you obtain a ſtriking view of the caſtle, the chapel, and the bend of the ſtream, broken by huge rocky fragments. Continuing to ſcramble through the woody banks on this ſide, you catch many partial glimpſes of it highly intereſting; but any one, who wiſhes to obtain a full feaſt of admiration, muſt not heſitate to wade through the channel of the ſtream itſelf. There he will find points, inacceſſible by any other means, and indeed not to be attained at all without great caution, where the ſcene is at once beautifully wild, and awfully ſublime. The ſhattered rocks afford but a narrow paſſage to the daſhing ſtream below, while their projecting brows, darkened with wood, nearly meet together above, and the ruined turrets are faintly ſeen between the branches. Immediately below this wild broken ſcene another, of more ſimple but not leſs impreſſive grandeur, is formed by the lofty wooded crags, which ſhooting up perpendicularly ſeem to bar from all acceſs the water, which ſuddenly becomes deep, gloomy, and tranquil. Among the many admirable ſubjects for the painter, which Roſline affords, I had never ſeen theſe attempted; I therefore, ſat myſelf down, cloſe to the water, but ſheltered from the falling ſhower, by the roof of a yawning cavern, and made ſome faint memorandums of them, with my pencil. Roſline is celebrated in hiſtory by three ſucceſſive victories, obtained in one day, the 24th of February, 1303, by Sir Simon Fraſer, and Sir J. Cuming, with 10,000 men, over 30,000 Engliſh invaders. It is not ſurpriſing, that ſuch ſcenes and ſuch events ſhould call forth the enthuſiaſm of the muſician, and the poet. *Roſline Caſtle* is the ſubject of a well-known plaintive air: it is deſcribed in Mickle's *Pollio*, and in an unpubliſhed poem, to which I have more than once alluded, Mr. Campbell's *Queen of the North*." Vol. i. p. 130.

Mr. Stoddart next deſcribes the upper and lower parts of the Clyde, and introduces ſome lively obſervations on the cotton works, and ſome agreeable anecdotes of Wallace, the great Scotiſh hero. The reader will alſo be amuſed with the repreſentation of Hamilton Houſe, Bothwell Caſtle, Milton Mills, Dumbarton, &c. In the eighth diviſion we are brought to Lochs Lomond and Long, and progreſſively to the Lochs Fyne, Awe, and Etive. In this part of his work the traveller diſcuſſes the ſubject of the poetry of Oſſian. The laſt part of the

the firſt volume is employed in the account of the Iſlands Mull, Staffa, &c. &c.

The ſecond volume commences with a deſcription of the manners of the Weſtern Iſlanders, and is very entertaining. Mr. S. next viſited the Line of the Forts, and gives an amuſing narrative of his journey to Fort William, Tor Caſtle, Fort Auguſtus, Urquahart Caſtle, till he brings his readers to Inverneſs. Many pages are agreeably employed in the account of the Coaſt of Culloden, Nairn, Forres, Kinloſs, Elgin, &c. till we are conducted to Gordon Caſtle. From Fochabers Mr. S. purſued the courſe of the Spey, after having made a circular excurſion to Portſoy, Banff, Huntley Caſtle; and from this part we have many inducements to make two ſhort extracts. The Gordon family ſeem to have honoured the writer with conſiderable marks of attention, and he properly avails himſelf of the opportunity here afforded him, of ſhowing his gratitude.

"Continuing up the glen, we came to one of the level roads, cut by the Duke, in the manner of thoſe in Glen Röy, and leading on each ſide to his Grace's hunting lodge. This is a ſimple pile, not unappropriate to its ſituation, or uſe. It does not afford accommodation for a numerous retinue; but is barely calculated for a very ſmall party, to enjoy the ſports of the field, or to explore the wild mountain ſcenery, far from public roads, or a cultivated neighbourhood. The ſides of the ſteep narrow glen, almoſt meeting, incloſe this ſecluded dwelling between their woody ſcreens; but the ancient oaks are much deſtroyed by the red deer, which abound here. Numerous herds of theſe animals are diſcovered even from the lodge windows: I counted at one time between two and three hundred, from a neighbouring hill, which re-echoed with the roaring of the bucks, and the rattling of horns in their furious conteſts. The ſhooting huts, which are ſcattered here and there, are of the ſimpleſt conſtruction, and give additional wildneſs to the ſcene.

"Such a retirement, within a few hours ride of a more public reſidence, enables its poſſeſſor to combine, with great effect, the advantages of ſociety and ſolitude. Every morning the Duke received accounts from Gordon Caſtle; and I was not a little ſurpriſed to ſee them brought by a Highlander, who walked above twenty miles before breakfaſt. It was, indeed, a period particularly intereſting. The gallant Marquis of Huntly was ſuffering, in a foreign land, the conſequences of a dangerous wound received in the unfortunate affair of the 2d of October. I was a witneſs to the paternal feelings of the Duke, and to the general anxiety of the whole country; and, though a perſonal ſtranger to the Marquis, I could not but ſympathize with affections ſo ſtrong and ſo univerſal.

"A few facts will ſhow how well grounded was the eſteem, in which this brave young nobleman was held. Diſregarding the temptations to eaſe and inactivity which his high rank afforded, he had anxiouſly ſought an opportunity of ſerving his country, in a ſtation

so

no leſs dangerous than honourable. He commanded a regiment, to which his attachment was no leſs than theirs to him; and never was a commander more beloved. At the head of 600 brave men he went into a battle, where their valour attracted the admiration even of the enemy; he expoſed himſelf to the hotteſt of the fire, and, though more than once repulſed, returned obſtinately to the charge. The unfortunate iſſue is too well known. The Marquis himſelf was wounded, and the regiment loſt in killed, wounded, and priſoners, fourteen of its officers, and nearly 300 of its men. In the midſt of his torture, he was mindful of his friends at home. He diſpatched ſeveral different letters, ſigned by himſelf, though he could with difficulty hold a pen. Of his own ſuffering he ſpoke but little, but of his regiment he ſaid, with juſt and patriotic exultation, "They behaved as Highlanders ſhould do." Their attachment to their commander was no leſs forcibly teſtified. A friend of mine, who was preſent, declared, that he never heard a cry ſo expreſſive of horror and revenge, as was ſet up by the whole regiment, when they ſaw the Marquis fall: and one of the ſoldiers, who brought him in wounded, hung over him in an agony of deſpair, exclaiming that he would rather have periſhed himſelf, with twenty of his comrades, than have beheld ſo mournful a ſight.

"The return of the Marquis to his native country excited a ſenſation of joy, neither leſs general nor leſs ſtrong. All ranks of people crowded to behold him at Gordon Caſtle; they celebrated his arrival with every expreſſion of tranſport; and their fond attachment to his name and family was redoubled by his perſonal bravery and ſufferings. Such ſcenes as theſe are the nobleſt teſtimony of an exalted character. Great talents, or brilliant events, may command admiration; but the gratification of the mind is then only compiete, when love is added. This ſentiment cannot be purchaſed, nor can it be miſtaken. In the preſent inſtance, I write only from obſervation, but from an obſervation which cannot eaſily err. I read the character of the Marquis in the undiſguiſed, and undiſtorted feelings of a whole country. It is ſcarcely neceſſary to add, that thoſe great perſonages, who had the beſt means of eſtimating his ſervices, were moſt ſenſible of their value. His Royal Highneſs the Prince of Wales teſtified his ſentiments, by the appropriate preſent of a Highland mull, ſet in gold, decorated with valuable Scotch pebbles, and inſcribed with a handſome compliment to the Marquis, in the Gaelic language.

"I ſhall eaſily be pardoned by a real lover of nature, for a digreſſion which I could not well avoid, when ſpeaking of the local ſcenery with which theſe recollections were aſſociated. If any apology be due, it is to the Marquis of Huntly himſelf, for the very inadequate manner in which I have delineated the impreſſions of my mind, on ſo intereſting a ſubject.

"From Glen Fiddich, I accompanied the Duke of Gordon, and Sir George Abercrombie, on various ſhort excurſions, among the hills. The ſcenery was wild and uncultivated, but it poſſeſſed little variety. From the top of the Dune, a hill in front of the lodge, the windings of the Fiddich preſent a good effect. A few miles to the weſt, is a hollow, called Alaſter More's Pantry, it having ſerved as a ſtorehouſe

to a noted outlaw ſo named. This Gaelic appellation was given to him on account of his ſize, and ſignifies, as a countryman explained it to my companion, "muckle Sandy," or, in Fluellin's phraſe, Alexander the big. In a farther part of our ramble, we paſſed the Glacks of Balloch, noted in the well-known ſong, "Roy's Wife of Aultivallich." Aultivallich, or the Ruffian's Brook, lies on the Deveron. Roy's wife, whoſe name was Eppy Stewart, is ſtill remembered in this part of the country; I met with an old man, who deſcribed her to me, and ſaid, he was in Roy's houſe, when a boy, during the rebellion of 1745. The word glack, a common Scotticiſm for a hilly paſs, anſwers to the Latin *furcæ*, being derived from the Gaelic *galloch*, a fork; hence the ſwallow is pictureſquely denominated *galloch an gaoight*, the fork of the wind; and hence too the earwig is vulgarly termed in Scotland, gollocher.

"Cultivation and human ſociety ſeem uſually to have begun near the mouths of great rivers, and proceeded gradually toward the ſprings, which feed them. Hence, we found an extent of dreary and deſolate country, in thoſe parts, where the ſtreams ſeemed doubtfully wandering different ways; thoſe with an eaſterly direction joining the Deveron, and thoſe with a weſterly one, the Spey. The cottages were few in number, and wretched, and the miſery of the inhabitants was augmented by the exceſſive poorneſs of the crop, a great part of which they were cutting down green, to ſerve as fodder, having no ſun to ripen it. In the year 1782, when a ſimilar evil befell the country, it was greatly alleviated by the exertions of the opulent proprietors. The liberal and judicious meaſures of relief, adopted at that time by the Duke of Gordon, are not yet forgotten. They mark thoſe feelings, which have ever attached him to his tenantry, and which are the ſureſt pledge of a return on their part. I obſerved with pleaſure the perſonal regard, which they expreſſed for him, and I was not ſurpriſed at it, when I beheld him enter a miſerable hut, among theſe moors, inquire with familiar kindneſs into the family affairs, and at parting put into the hand of the old *gude wife* ſome money, to relieve her neceſſities; this brought tears into her eyes—"Bleſſings on him!" ſaid ſhe, "he was aye gude till me and mine." P. 140.

"From Rothemurchus to Kinrara, a diſtance of about two miles, is a walk as ſimply beautiful, as any part of the Highlands can be, where the objects are on ſo grand a ſcale. The Spey flowing under a long wall of mountain crags and fir plantations, embraces in its ſweep a verdant plain which is cloſe ſhut in, on the oppoſite ſide, by the hill of Tor Alvie. Thus is formed a lovely retirement, where taſte itſelf would have wiſhed to plant its favourite abode. In this very ſpot, on a knoll commanding the ſmall plain, and itſelf ſheltered by the loftier hill, ſtands the cottage of her Grace, the Dutcheſs of Gordon. Around it are the birch woods, which creep gently up the ſides of the hill. The houſe was a mere Highland farm, no better than the others of this country. Her Grace has taken it, as it ſtood, its thatched roof, its out-houſes, its barn and byre, and with the addition only of a ſingle room, and with ſome alteration of arrangement in the others, has

converted it into a ſummer reſidence. Thoſe, whoſe notions of enjoyment are built only upon a city life, and who know the ſpirit and animation, which the Dutcheſs of Gordon infuſes into the circles of faſhion, will probably be aſtoniſhed at her being able to derive enjoyment from ſo different a ſource. They will not believe, that a mind habituated to all the poliſh and ſplendour of courts, can find gratification in the ſimple pleaſures of nature, or that "ball-rooms and hot theatres" can give place to the calm and cool air, the ſoft and tranquil ſhade of a Highland cottage. The combination of taſtes ſo different, and apparently oppoſite, is owing only to ſuperior mental activity; and the ultimate prevalence of natural ſimplicity, over all the elaborate refinements of art, proves an innate delicacy of diſcrimination. I eſteem myſelf fortunate, not only in having viſited this lovely ſpot; but in having remarked the effect, which its beauties produced on ſo poliſhed a mind. Had I needed any proof, that Nature is the primary ſtandard of true taſte, this would have afforded conviction. Faſhion and ſyſtem have, indeed, a ſecondary influence; and circumſtances often oblige us to ſacrifice to them more than is their due; but we feel a real ſatisfaction, whenever we are enabled to give ourſelves up to the guidance of pure, unvitiated feeling.

"A reſidence in Badenoch, one of the wildeſt of the Highland diſtricts, neceſſarily cuts off many of the accommodations of poliſhed life. The want of coals was ſupplied by a large peat-ſtack; and no baker being at hand, our bread was brought either from Inverneſs, thirty-five miles diſtant, or from Perth, which is eighty, by the daily carriages on that road. Add to this, that the houſe itſelf was by no means well built, and the conſtruction of the chimneys in particular was ſo faulty, as to fill the rooms frequently with ſmoke. The taſk of improvement was therefore one great occupation. Her Grace has planned the eſtabliſhment of a village, at a little diſtance, whoſe bakers, butchers, &c. may ſerve all the adjacent country.

"For the cottage itſelf, ſhould it become, as it well deſerves, a place of frequent reſidence, ſome architectural embelliſhment would be neceſſary. The Dutcheſs has, therefore, received ſeveral deſigns for this purpoſe; but her taſte is too correct to adopt any, whoſe ſimplicity does not accord with the ſurrounding ſcenery. To the weſtward of the knoll on which the cottage ſtands, is a ſmall plain rendered marſhy by a brook, which flows through it; the draining and ornamenting this ſpot, with a due regard to its natural capabilities, will form no unpleaſing exerciſe for a lover of the picturеſque. With a ſimilar view, her Grace has planned a garden, in a hollow of the hill, which at the ſame time ſerves to ſhelter its productions, to ſcreen it from ſight, and to produce the effect of a pleaſing ſurpriſe on its diſcovery. The neighbouring declivities are clothed with woods, among which ſhe has opened ſeveral walks and drives. In directing their formation, and often in pruning the trees with her own hand, ſhe finds her morning employment no leſs healthful than entertaining. The nature of the ſoil is very favourable to theſe out-of-door occupations; for though heavy and continued rains are not unfrequent, the turf becomes dry, within half an hour after their ceſſation.

"From what I have ſaid, it will eaſily be imagined, that there was little room for tedium, or ennui; notwithſtanding the neighbourhood afforded very few viſitors, and her Grace had no other companions, but her grand-daughter, Miſs Lennox, and her friend Mrs. Roſe, of Inverneſs. In the evenings our time was paſſed with authors moſt intereſting in ſuch a ſituation—with Oſſian, the painter of Highland ſcenery—with Burns, the ſtill more animated painter of Scottiſh feelings: nor ſhould I forget Mr. Price's Eſſay on the Picturesque, which ſerved as a text-book to all our diſcuſſions on local improvement. The moſt amiable light, in which the Dutcheſs appeared, was that of a benefactreſs to the ſurrounding country. She viſited individually the ſeparate cottages of the peaſants; at one time ſhe prevailed on a great number to have their children inoculated under her inſpection; and ſhe was ever ready to give her perſonal advice and aſſiſtance to thoſe who applied for it. The affability of her manners, ſtill more than the extent of her benevolence, rendered her name univerſally beloved. This is the true ſecret of ſecuring perſonal attachment, and may, perhaps, afford no uſeleſs example to thoſe, who, after much oſtentatious charity, complain of ingratitude in the poor, whom they have relieved." P. 154.

Croſſing the mountains we accompany the author along what is called the Middle Highland Road to Braemar Caſtle, Blair of Athol, Dunkeld, Falkland, Stirling, Fife, the vicinity of the Tweed, Strath Earne, Loch Tay, Dundonald, Dumfries, Annan, and the Solway Firth. A chapter is added, on what the writer denominates General Principles of Taſte. Opinions on the ſubject of taſte are as various as the powers of the human mind, and few of the moſt enlightened and accompliſhed among men, will agree upon a fixed ſtandard admitting of no variation, and from which there may be no appeal. The reader will find ſome agreeable and ſenſible remarks in this chapter; and will peruſe the whole, as we have done, with great ſatisfaction, as the good underſtanding, ſound judgment, and fidelity of the author, are every where apparent. The price, it is to be lamented, will place the work beyond the reach of ordinary readers, which we ſuppoſe is occaſioned by the Plates which are introduced. Theſe, however, with the exception of one or two, are not of extraordinary merit. A good Map is prefixed, on which the route purſued by the author is accurately delineated.

ART. IV. *Literary and Characteriſtical Lives of John Gregory, M. D. Henry Home, Lord Kames; David Hume, Eſq. and Adam Smith, LL. D. To which are added, a Diſſertation on Public Spirit; and Three Eſſays. By the late William Smellie, Member of the Antiquarian and Royal Societies of Edinburgh.* 8vo. 450 pp. 7s. Smellie, &c. Edinburgh; Robinſons, &c. London. 1800.

THE biography of men eminent for literature, though ſeldom diverſified by remarkable incidents, yet, by the importance we attach to every little circumſtance in their lives, and every peculiarity of their characters, creates an intereſt far ſuperior to what ſuch relations might be expected to produce. The example of Dr. Johnſon has ſhown that even a meagre ſtory may afford amuſement, if told with judgment and eloquence, eſpecially when accompanied by judicious and elegant criticiſms. The late Mr. Smellie, in the work before us, has certainly choſen for his ſubjects four perſons of conſiderable abilities and literary fame; and he appears well informed as to them and their writings. His Lives, however, contain ſcarcely any new or very intereſting anecdotes, and may leſs be conſidered as hiſtories of the men than as reviews, and indeed almoſt tranſcripts of their ſeveral works. This remark applies, at leaſt, to the Lives of Dr. Gregory and Adam Smith. In the former, after little more than five pages reſpecting the author himſelf, we have an account of his "Comparative View of the State and Faculties of Man, with thoſe of the Animal World" (a book which, as Mr. S. remarks, has little connection with its title) extending to the 90th page of the Life. The account of his medical works is brief; but the little treatiſe, called *a Father's Legacy to his Daughters* (a work which ſhows the character of Dr. G. in a very amiable light) occupies twenty octavo pages, a very large portion, if we miſtake not, of the whole treatiſe; and the Life of Dr. G. extends but three pages further. The Life of Adam Smith is equally copious in abſtracts or abridgments of his works, and not much more fertile in incidents or obſervations. Both of theſe Lives may, however, be read with advantage by thoſe who have not leiſure or opportunity to conſult the works themſelves. The Lives of Lord Kames and David Hume are much ſhorter, in the accounts of their reſpective works, but contain more particulars reſpecting the authors; and the various talents and literary purſuits of the former (concerning whom leſs ſeems to be known in this kingdom, than from his abilities might be expected)

expected) render the account of him peculiarly intereſting. We will extract the concluding part of it, as a favourable ſpecimen of Mr. Smellie's talents and biography.

"As a private and domeſtic gentleman, Lord Kames was admired by both ſexes. The vivacity of his wit and of his animal ſpirits, even when advanced in years, rendered his company not only agreeable, but greatly ſolicited by the literati, and courted by ladies of the higheſt rank and accompliſhments. Inſtead of being jealous of rivals, the characteriſtic of little minds, Lord Kames foſtered and encouraged every ſymptom of merit that he could diſcover in the ſcholar, or in the loweſt mechanic. Before he ſucceeded to the eſtate of Blair-Drummond, his fortune was ſmall. Notwithſtanding this circumſtance, he, in conjunction with Mrs. Drummond, his reſpectable and accompliſhed ſpouſe, did much more ſervice to the indigent than moſt families of greater opulence. If the preſent neceſſity was preſſing, they gave money. They did more. When they diſcovered that male or female petitioners were capable of performing any art or labour, both parties exerted themſelves in procuring that ſpecies of work which the poor people could perform. In caſes of this kind, which were very frequent, the lady took charge of the women, and his Lordſhip of the men. From what has been ſaid concerning the various and numerous productions of his genius, it is obvious that there could be few idle moments in his long protracted life. His mind was inceſſantly employed; either teeming with new ideas, or purſuing active and laborious occupations. At the ſame time, with all this intellectual ardour, one great feature in the character of Lord Kames, beſides his literary talents, and his public ſpirit, was a remarkable innocency of mind. He not only never indulged in detraction, but when any ſpecies of ſcandal was exhibited in his company, he either remained ſilent, or endeavoured to give a turn to the converſation. As natural conſequences of this amiable diſpoſition, he never meddled with politics, even when parties ran to indecent lengths in this country; and, what is ſtill more remarkable, he never wrote a ſentence, notwithſtanding his numerous publications, without a direct and a manifeſt intention to benefit his fellow creatures. In his temper he was naturally warm, though kindly and affectionate. In the friendſhips he formed, he was ardent, zealous, and ſincere. So far from being inclined to irreligion, as ſome ignorant bigots inſinuated, few men poſſeſſed a more devout habit of thought. A conſtant ſenſe of Deity, and a veneration for Providence dwelt upon his mind. From this ſource aroſe that propenſity, which appears in all his writings, of inveſtigating final cauſes, and tracing the wiſdom of the Supreme Author of Nature." P. 145.

The Diſſertation on Public Spirit, and the two Eſſays, were written when the author was only twenty years of age. In the former, the chief method of promoting public ſpirit propoſed by him, is to pay more attention to the treatment and education of children, who, he thinks, are taught ſelfiſhneſs almoſt from their birth. That many parents, by a fooliſh indulgence

dulgence of their fondneſs, encourage the ſelfiſh propenſities of their children, is probably as true at preſent, as it was when Mr. Smellie wrote. They cannot, indeed, be too often cautioned againſt that behaviour, which induces a child to believe that "he is a very important perſonage, and that his own welfare is the principal concern of the family." We alſo agree that parents, and all perſons employed about children, ſhould "beware of betraying any ſelfiſh motives or actions in their preſence;" but we cannot think that (which to affectionate parents muſt be impoſſible) to conceal the στοργη, or natural affection, from children can be neceſſary or expedient, in the degree which he propoſes. Children, we conceive, will moſt readily attend to the admonitions of parents, of whoſe affection they are convinced. Still leſs can we agree to the ſtrange maxim, that "to commend children, even when their behaviour is good, tends *univerſally* to contract their hearts, and deaden the ſocial affections." Extravagant encomiums in their preſence, on their talents and acquirements, are, however, we admit, highly injudicious and dangerous. The hiſtorical works commonly read in our ſchools, are objected to by Mr. S. as cheriſhing ambition and the love of power; and we agree that they ſhould be read with caution; but we cannot think that the kind of reading which he would ſubſtitute for them, namely, the lives of meritorious but obſcure and humble individuals, could be rendered intereſting to young minds; and, if not intereſting, they would not be uſeful. To the other propoſitions of Mr. S. we do not ſee any objection; but they are trite, and need not be detailed here.

The Eſſays are on the queſtions, "Whether all Animate and Inanimate Bodies are made for the immediate Uſe of or Convenience of Mankind, or is that only a ſecondary End of their Exiſtence?"—and, "Whether Oratory has, upon the Whole, been of Uſe to Mankind?"—and "On Poverty." They contain nothing very remarkable; but, as well as the Diſſertation, are creditable to the writer's talents, conſidering the age at which they were written.

Art. V. *Rennel on the Geography of Herodotus.*

(Concluded from p. 145 of our laſt Number.)

NOTWITHSTANDING Africa has, within this laſt century, been explored in various parts by a great number of curious and daring adventurers, yet there ſtill remains ſo much

to

to be known, that all geographical deſcriptions of this portion of the globe are unſatisfactory and imperfect. This truth, however, reſults from ſuch inveſtigations of Africa, as have taken place in more modern times, that Herodotus ſeems more and more entitled to the character of fidelity and accuracy. His knowledge indeed of Lybia, as Major Rennel obſerves, was more limited in detail; but he was well aware, that it was conſiderably more extenſive in ſpace than either Europe or Aſia. The parts of Africa beſt known to Herodotus were thoſe along the middle and eaſtern baſons of the Mediterranean Sea, including Egypt and Lybia, Fezzan, and other Oaſes in the Lybian Deſert. Beyond theſe, his deſcriptions are leſs circumſtantial.

The ſubſtance of the Sixteenth Section of this important volume is employed in treating of Africa at large, and more particularly of the promontory of Soloeis, which this writer proves to be Cape Cantin, but about which M. Bougainville was certainly miſtaken. It alſo treats at length of the river Nile. The Niger was erroneouſly taken by Herodotus for the remoter part of the Nile, and its ſources are by the Greek hiſtorian placed in too remote a ſituation. Theſe, Mr. Rennel thinks, are ſtill unknown; and proofs are exhibited, from Maillet and from Bruce himſelf, that they are not in Abyſſinia, but more to the ſouth-weſt. As this ſubject has ever excited ſo much curioſity, it is but candid to hear what the author ſays.

"As to the place of the remote ſources of the Nile, it ſeems to have been deſtined to remain long a ſecret. That it has remained unknown ſo long, is probably occaſioned by its being ſituated within the deep receſſes of a tract (either *deſert*, or *mountainous*, or *both*) which no *ſtrangers* have had occaſion to viſit; nor ever will, until it may become *their ſpecial buſineſs* ſo to do. Whenſoever the traverſing of this tract, ſhall turn to as much advantage as the croſſing of *other* deſerts, or mountains, then will the true ſource of the Nile be found; and not before. For it may be conceived, that it is ſituated in a country that lies far out of the track of any caravan that viſits the marts frequented by Europeans.

"That ſource in Abyſſinia, called by Mr. Bruce and by ſome others before him, the head of the Nile, appears to be, in reality, nothing more than the *eaſtern*, and *leaſt remote*; as well as the *leaſt* in point of bulk; of the two principal branches of the Nile, which unite below Sennar. Concerning this fact, we ſhall adduce ſome evidence, which although preſumptive only, cannot be diſproved by any poſitive evidence; ſince no ſuch exiſts: and it is no inconſiderable point in it, that Mr. Bruce himſelf, although undeſignedly, has furniſhed a principal part. We begin with M. *Maillet*.

"This gentleman collected his information from travellers; and there is no reaſon to ſuſpect a deſign to miſlead, having himſelf no *ſyſtem* to ſupport. Nor does he pretend to have any correct ideas reſpecting

ſpecting the geography of the upper part of the Nile, but relates merely what he had heard, without comparing the evidence. Nay, he even ſuppoſed the Nile to riſe in Abyſſinia; for by the lake *Gambea*, he doubtleſs intended *Dambea*, the *Tzana* of Bruce and others; but then he appears to confound it with the lake of the weſtern branch. The chief point in his deſcription, is, that at two or three journies below Sennar (it ſhould rather be ſeven or eight) the Nile, or Abyſſinian branch, receives a great river, named *Bahr Abiad* (or the White river) which he ſays is *at leaſt as conſiderable as the Nile*. He ſays moreover, that it runs nearly parallel to the Nile, at the diſtance of 12, 15, and 20 journies from it. He does not, however, pretend to fix the ſource of the White river: he only remarks that it is eaſy to perceive that "the ſource of the Nile is not *unique*; and that its origin is not beyond the equator." (Deſc. Egypt, pages 40 and 41.)

"Mr. Bruce's words are the following. "The river *Abiad*, which is *larger* than the *Nile*, joins it here, &c.—Still the Nile preſerves the name of the *Blue* river.—The *Abiad* is a deep river: it runs dead, and with little inclination, and *preſerves its ſtream always undiminiſhed*, becauſe riſing in *latitudes* where there are *continual rains*, it therefore ſuffers not the decreaſe the Nile does, by the ſix months dry weather;" (vol. iv. 516.) Thus Mr. Bruce goes beyond M. Maillet, by allowing the White river to be of *greater bulk* than the Nile: but what is more, he admits that it always continues in the ſame ſtate; whilſt the Nile ſuffers a diminution half the year. He ſays moreover, that its bed has little deſcent, whence it may be concluded that it runs through its own illuvions in that part; which particular implies a conſiderable length of courſe. But Mr. Bruce accounts for its bulk, and equal ſtate, from the *continual rains* that fall in the countries contiguous to *its* ſource; which is ſaying in other words, that it ſprings from a different region from that which gives riſe to the Abyſſinian branch; whence by his account, the ſource of the *White* river ſhould be very remote from that of the *Blue* river, in Abyſſinia. But what ſays his Map? There, the limits of the *periodical* rainy ſeaſons lie between 16 degrees of latitude; and thoſe of the *perpetual* rains, between 4 degrees; on each ſide of the equator. There alſo, the ſource of the White river is placed in 8° north, and that of the Blue river in 11° only, with a difference of meridians of no more 2½°: and one of the ſprings of the latter is even near the 8th degree. Do *theſe differences* then conſtitute *different regions?* We may add, that the White river is drawn on his Map, much *ſmaller* than the eaſtern branch; which differs, as we have ſeen, totally from the deſcription!

"The fact we ſhould conceive clearly to be, that the White river has a much more diſtant ſource than the other. Some light is thrown on this particular, by Maillet's ſaying that the White river runs nearly *parallel* to, and at the diſtance of 12, 15, and 20 journies from the Nile; which can only be true of two rivers that ſpring at a great diſtance from each other. We are of opinion, therefore, that Mr. Bruce, who ſaw the White river, has admitted its ſuperior bulk, and ſtate of fulneſs, at all ſeaſons; properties which the other branch does not poſſeſs: (as to its being in the ſame ſtate, all the year, that we cannot ſuppoſe of any tropical river;) and hence, as he appears not to have made

made out his ſyſtem of a conſtant rainy ſeaſon, to ſupply the river in queſtion, the reader will probably be inclined with us, to ſuppoſe, that a ſtream, at all times confeſſedly larger than another, has, in all probability, a more remote ſource.

" We come next to Mr. Ledyard. This obſervant traveller furniſhes notices, which induce a ſtrong belief that the remote ſource of the Nile is ſituated very far to the ſouth-weſt of Abyſſinia.

" During Mr. Ledyard's reſidence at Cairo, in 1788, he repeatedly viſited the market-place, where the ſlaves from the interior part of Africa, were expoſed to ſale. He ſaw a conſiderable body of them, which came from *Darfoor* (as he writes it) a country, ſays he, well known on account of the *ſlave* trade, as well as that in *gum* and *elephants' teeth*; and, it appears (page 54) that there is a caravan, ſpecifically from Darfoor; that is, diſtinct from the Sennar caravan. By his manner of ſpeaking, theſe people were, in appearance *uncouth*, even amongſt *Africans*: but he adds, that " they appeared a harmleſs wild people." He repreſents Darfoor as a very diſtant country, even in reſpect of Sennar; for he ſays that the ſlaves came from the interior parts of Africa. And he was told by one of them that he came from the weſt of Sennar 55 days' journey; or four or five hundred miles: and a Negro chief, *implied* to be of the party, ſaid that, " *the* NILE *had its ſource in his country.*" Mr. Ledyard's deſcription of theſe people is particular. They had the *true Guinea face*; and their curly hair was *plaited* in *taſſels*; and *plaiſtered* with *clay and paint*.

" Although we cannot fix the preciſe poſition of the great body of this country, yet we are in ſome degree enabled to approximate it, by means of ſome notices in Mr. Bruce's Map; and which will turn out equally in favour of our argument.

" Mr. Bruce places *Kordofan*, a frontier province of *Dar-Four*, ſaid to be conquered by the king of Sennar, to the weſt of, and adjacent to, the country of Sennar; whoſe capital lies in 13½ degrees north latitude. Hence it muſt be ſuppoſed that the country of Darfoor extends from thence to the weſtward: and as Mr. Browne has obligingly informed the author that the capital of Darfoor, viſited by him, lies about the parallel of 15°, it may be concluded that the country itſelf extends ſome degrees in every direction around it; and conſequently to the ſouth, amongſt the reſt.

" Other notices reſpecting the direction of the caravan routes to Darfoor and Soudan, occur in the Map of Mr. Bruce's travels; and which aſſiſt in giving ſome idea of the poſition of Darfoor. He ſtates, that the caravan from Darfoor to Mecca, paſſes the Nile at Dongola (in lat. 19½°) and thence to a port on the Red ſea, where it croſſes to Judda. This route appears to be a branch of the one from Soudan to Cairo, deſcribed alſo on the ſame Map; by which we muſt conclude, that it is the track of the caravan of Darfoor, ſpoken of by Ledyard. This track paſſes in a N. N. E. direction from the parallel of 15°, and about the meridian of Seewah; and falls into the road from Sennar to Cairo, at a point, ſhort of the Greater *Oaſis*, or *El Wah*.

" From theſe notices, collectively, it may be inferred, that the country of Darfoor lies between the meridians of Cairo and Seewah, generally; but its extent ſouthward, we can have no idea of: nor is it

a clear

a clear point, that the Negro chief ſeen by Ledyard, was of Darfoor, although the ſlave was. Mr. Browne ſays, that Darfoor is *not* a *country of rivers*, ſo that the *White* river muſt paſs to the ſouth of it, of courſe; and may be ſuppoſed to ſpring from the great chain of mountains; the continuation of thoſe, which, according to Mr. Bruce, ſeparate the heads of the northern and ſouthern waters, in the parallel of 8° north, in *Abyſſinia*; and which extend weſtward to *Manding*.

"Combining the diſtance reported by M. Maillet, between the eaſtern and weſtern branches; that is, 20 journies; with the above reported diſtance, of four or five hundred miles from Sennar; the remote ſource of the Nile ſhould be looked for, very far to the S. W. of the latter place: but it is evident, that nothing critical can be determined in the preſent ſtate of our knowledge, ſave that the diſtant ſource of this celebrated river is certainly not in Abyſſinia, but in ſome country to the weſtward of it. To us it appears probable that it may be as far to the ſouth as the parallel of 6°; which is nearly that aſſigned it by M. D'Anville; but leſs remote than Herodotus, Ptolemy, or the Arabian geographers, ſuppoſed.

"Since then it appears that the Nile is formed of *two diſtinct* branches, or heads, of which, the White river is by far the moſt *remote*, as well as the *largeſt ſtream*; the Abyſſinian branch, or *Blue* river, cannot be the *true* head of the Nile, according either to reaſon, or to common acceptation; as by the *head*, or *ſource* of a river, nothing elſe can be underſtood but the moſt diſtant ſpring, where there is a palpable difference in the length of the branches. A river may have many branches, and each of thoſe will have its proper head: but the river itſelf, which is formed of thoſe collective waters, muſt neceſſarily have for *its* head, that ſpring which is the moſt diſtant of all. The *Kennet* and *Lea*, for inſtance, are branches of the Thames; but the heads of thoſe ſtreams, near Marlborough and Dunſtable, are neither of them the head of the *Thames*. Where the branches are of nearly equal length, it may bear a diſpute *which* of them forms the proper head of the river; but this appears to be out of all queſtion here; as PTOLEMY, EDRISI, and ABULFEDA, will be found to agree with the authorities we have adduced, in the main point of placing the head of the Nile, in a remote parallel, ſouthward, and very far to the S. W. of Abyſſinia, although the three firſt have doubtleſs exaggerated, very greatly, the quantity of the diſtance." P. 436.

This Section alſo gives the reports of Ptolemy, Edriſi, and Abulfeda, on the ſubject, and concludes with deſcribing the extent of the African continent to the ſouth, according to the ideas of Herodotus, who knew that it was ſurrounded by the ocean. Mr. Rennel concludes, that the geographical knowledge of Africa poſſeſſed by Herodotus correſponded very nearly with that of Ptolemy, although they draw different inferences concerning the ſouthward termination of the continent.

The Seventeenth Section is occupied with the deſcription of the Iſthmus of Suez, and the ancient canals, which united the

Erythræan

Erythræan and Mediterranean Seas. The ancients were miſtaken in their ideas of the breadth of this Iſthmus, and the ſource of their error is explained. The relative ſituation of Peluſium, Heroopolis, and the head of the Arabian Gulf, are arranged; ſo alſo is Bubaſtis. The hiſtory of the different canals, according to Herodotus, Strabo, Diodorus, and Pliny, is next given. This is a very curious portion of the Section, and diſcovers great penetration and ſagacity. Major Rennel is of opinion, that Herodotus is right in his aſſertion, that Necho began, and Darius completed, the communication between the ſeas. The firſt canal from the Peluſiac branch to the Red Sea, is inveſtigated with peculiar diligence; and it is proved, that the canal of Trajan, and of the Caliphs, is merely a branch added to the ancient one. The deſcent of the different canals is compared, and it is ſhown that none of them produced any laſting advantages, and none of them remained open for the period of two centuries; and that of Trajan's was of very ſhort duration. This Section concludes with a very handſome compliment to Mr. Bruce's Travels in Africa.

The Eighteenth Section contains general obſervations on the floods and alluvions of rivers, more particularly applied to the Nile and its Delta; the changes which have taken place in the form and dimenſions of the Delta are pointed out; and a moſt curious and learned enquiry concerning the ſituation of ancient Memphis occupies a large portion of this chapter.

The Nineteenth Chapter treats of the number, order, and poſitions of the ancient and modern branches of the Nile. There were ſeven navigable mouths. The Canopic was the moſt weſtern; and occaſion is taken to mention the glorious battle of the Nile, which here took place.

"The CANOPIC branch. This was alſo named *Heracleon*, from the town of *Heracleum*, ſituated near the entrance: for the city of Canopus lay beyond it to the *weſt*; and in the time of Scylax, the ſite of it was a deſert and rocky iſland. For he ſays (p. 43) that at the Canopic mouth of the Nile, there is a *deſert* iſland, which they name Canopus; and that the ſepulchre of the pilot of Menelaus, by name Canopus, who came from Troy, is ſhewn there. By this account the city of Canopus was not built till after the time of Scylax, who is ſuppoſed to have been cotemporary with Darius Hyſtaſpes. Scylax, who wrote a Periplus for the guidance of navigators, is likely to have been critical in ſuch a matter; and therefore, the exiſtence of an iſland, and that iſland a deſert one, ſeems to be proved. Since that time, it has been joined to the main by alluvions, which appear to be hardly yet conſolidated into firm land. The Iſland of *Pharos* is alſo ſpoken of by Scylax; ſince which it has alſo been joined to the main land, by *ſea* alluvions, aided in their operation by a cauſeway, built by Alexander; and on which alluvions, the *modern* city of Alexandria ſtands.

"When

" When Paris was driven by contrary winds, to Egypt, he came to the Canopian mouth of the Nile, and to *Tarichea*; in that situation was a temple of Hercules, which remained to the days of Herodotus. This temple, it may be supposed, afterwards gave name to the town of Heracleum, mentioned by Strabo; and which might be the same with the Tarichea of Herodotus, four centuries before. To this temple, the servants of Paris repaired, and gave the information that led to the seizure of Paris and his effects, and the detaining of Helen. After this, Menelaus himself visited Egypt, and received back his wife, and his effects from the king.

" Thus the classic importance of Canopus, is very great, considered either as a place visited by the heroes of the Trojan war; as the reputed burial place of the pilot of Menelaus; or in respect of the rank which it held amongst the cities of Egypt: but as some ancient places have been so fortunate as to renew their classic importance, in modern times, as if to insure the certainty of a longer term of celebrity; so this place, under the modern name of ABUKEIR, has received a new, and perhaps a more lasting, impression, of " the stamp of fate," by its overlooking, like SALAMIS, the scene of a naval battle, which, like that of Salamis, may lead to a decision of the fate of Europe. This most brilliant victory, achieved solely by Britons, Europe felt as her own; and Frenchmen *alone*, mourned the defeat. To this spot, the genius of Britain conducted his favourite NELSON, who at one blow destroyed the fleet of the enemy, and cut off, for ever, the veteran army of France, from her shores.

" But what secluded shore of the ocean, has not in its turn, reverberated the BRITISH THUNDER? During the present struggle what walls have resisted, save the WOODEN WALLS of Britain? Nor shall history, although she delights more to record a brilliant victory, than the councils that produced it, sink to posterity the name and character of the NAVAL MINISTER, who so successfully directed the great engine of British power! Devoted to her service, his country shall claim him for her own, to the latest times; whilst France shall recognize in the descendant of Marlborough, the hereditary foe to her schemes of ambition and aggrandizement." P. 523.

The situation of the ancient cities of Metelis, Naucratis, and Hermopolis, are pointed out. The different mouths, namely, the Bolbetine, Sebennitic, Phatmetic, Mendesian, Tanitic, and lastly, the Pelusiac, are severally discussed. The temple and city of Onias is described; and a curious account is given of the ancient Jewish establishment in Egypt.

The two Sections which follow (Twenty and Twenty-one) treat of the Oases of Egypt and Lybia, and of the Oases and Temple of Jupiter Ammon.

Mr. Rennel gives it as his decided opinion that Seewa, visited and described by Mr. Browne, to whose authority he every where pays the greatest deference, was the Oasis of Ammon, and that the remains found there were the fragments of the Temple. He collects the scattered notices, concerning this Oasis and Temple,

Temple, which occur in Herodotus and Diodorus, Arrian and Quintus Curtius, and compares them with thoſe furniſhed by Mr. Browne. The general reſemblance is certainly very ſtriking.

The reader is next entertained with a deſcription of the different Temples of Jupiter Ammon, which he thus concludes.

" From what has appeared, a doubt can ſcarcely be entertained that the fabric at Seewa, is of Egyptian origin, and of very high antiquity. Nor can it well be doubted, that it had a relation to the worſhip of Jupiter Ammon, even by thoſe who may doubt its being that famous temple itſelf. If it be objected that more remains ought to be viſible, it can only be anſwered, that Mr. Browne ſaw, in the ſoil around it, indications of the exiſtence of former buildings: and that he alſo ſaw ſome *hewn ſtones* that were wrought into the walls of the modern houſes. Moreover, it may well be ſaid, that the tranſient view alone, that he was allowed to take of the place, generally, will not warrant a deciſion of the queſtion, whether there be, or be not, in the iſland, the materials of the edifices deſcribed by the ancients.

" There is no reaſon to ſuppoſe that the reſt of the temple is buried in the ſand, becauſe the deſcription of the ſite allows no ground of ſuppoſition that the level has been raiſed; the doors appearing to remain of a proper, and of a proportionate height. A maſs of ſand ſufficient to cover the fallen ruins, muſt have buried a conſiderable proportion of the ſanctuary; admitting it to have been a conſtituent part of a large temple. No ſuch ſtate of things appears: the room is ſtill 18 feet in height, which is about the proportion it ought to bear to the ſanctuary at Thebes, but below that of Armant. But could it for a moment be ſuppoſed, that the ruins of a temple were covered with ſand, in the middle of the Oaſis, what muſt have been the ſtate of the Oaſis itſelf? Had it been the nature of the place for the ſand to collect, as it has done againſt the ſides of the Pyramids, and about the Sphynx, it is probable that no *Oaſis* would ever have been formed, in that place; becauſe the vegetation muſt have been conſtantly choked up, and covered with ſand, as often as it appeared.

" It is unqueſtionable that the worſhip of Jupiter in Ethiopia, had an eſtabliſhment of *ſacella* or chapels attached to the principal temple in *Meroe*. And was there any circumſtance on which to found a belief of the exiſtence of any other Oaſis in the quarter of Seewa, it might perhaps be ſuſpected that the edifice there, was a *ſacellum* to the larger temple of Ammon. But we truſt that the concurrence of ſo many particulars in the ancient deſcriptions, with what appears at preſent, at Seewa, will effectually do away any ſuch ſuppoſition. Such is the ſtriking agreement of the geographical poſitions; together with the attendant circumſtance of there being no other place, that anſwers, in any ſhape, to the deſcription. To this may be added, the accordance, in point of *form* and *dimenſions*, of the Oaſis itſelf: the ſimilarity of productions; and to crown all, the fountain which varied in its temperature, at different times.

" The diſcovery of the temple itſelf, and the circumſtances belonging to the Oaſis, which contain it; together with the operation of fix-

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ing its geographical position, to a degree of exactneſs ſufficiently critical to admit of a compariſon with the ancient deſcriptions; could not, perhaps, have been accompliſhed, otherwiſe than by the zeal, perſeverance, and ſkill, of an European. Mr. Browne is therefore entitled to great praiſe, for his ſpirit of enterprize, which bade defiance to the hardſhips and dangers conſequent on an undertaking, ſimilar to that which has been ſo much celebrated in the hiſtory of the Macedonian conqueror: and which was unqueſtionably performed with much more *perſonal riſk* on the part of our countryman, than on that of Alexander.

" It is poſſible that the remains ſo often alluded to, may appear to ordinary readers, to be much too inſignificant to intereſt the mind, as a remain of antiquity; and therefore may not anſwer the expectations formed of the magnitude, and grandeur of ſtyle, of the temple of Jupiter Ammon. To ſuch, it can only be ſaid, that it bears the ſtamp of Egyptian origin; and is only pretended, at the utmoſt, to be a ſanctuary of a greater temple, whoſe materials may probably be found in the form of ordinary habitations, or otherwiſe, in the Oaſis. The dilapidations may have been going on, for theſe 1800 years paſt: the columns may have been converted into millſtones, as is the practice in Egypt: or ſplit into convenient ſizes for walling. The part remaining, is evidently that, which is the leaſt adapted to ordinary occaſions; and which could not, at any rate, be removed with ſafety; ſince the impending blocks of the roof muſt deter every one from venturing to diſplace the ſtones that ſupport them.

" But even conſidered as a *ruin*, and independent of its hiſtorical importance, the circumſtance alone of its having blocks of ſtone, which approach towards the dimenſions of the uprights of Stonehenge, raiſed in the air to form its roof, is fully ſufficient to give it an air of importance and ſingularity.

" Theſe ſentiments are entirely the effect of conviction, on the part of the author, on occaſion of the diſcloſure of Mr. Browne's route to Seewa, in his Travels, juſt publiſhed. He had previouſly adopted a contrary opinion; but it aroſe from a miſconception of the poſition of Seewa, which was reported to be at a leſs diſtance inland, by three journies. He always ſuppoſed *Santariah* to be the Oaſis of Ammon, and as ſuch it appears in the Map of North Africa, 1798. It now appears, that Seewa is the ſame with Santariah: and, of courſe, his opinion is not changed in reſpect of the poſition of Jupiter Ammon." P. 601.

In the Twenty-ſecond Section, we find an account of the tribes which inhabited the coaſt and country of Lybia between Egypt and Carthage. Theſe are generally repreſented by Herodotus as NOMADES, and are ſeverally diſtinguiſhed by the names of *Adyrmachidæ*, *Gilligammæ*, *Naſamones*, *Garamantes*, *Gindanes*, &c. &c. What is here ſaid concerning the Lotophagi is too curious to be omitted, at leaſt in part.

" Scylax, as we have ſeen, extends the name of Lotophagi to the tribes generally, between the two Syrtes, p. 47, 48; leaving to the Maca

Macæ nothing more than the weſtern ſhore of the *greater* of theſe gulfs. Ptolemy limits them to the neighbourhood of the river Cinyps alone, whilſt Herodotus appears to confine them to the weſt of that river; or perhaps of the diſtrict which is denominated from it. Again, Strabo, p. 834, places them in the iſland of Meninx, *alone;* although he calls the adjoining Syrtis, that of the Lotophagi, implying that they poſſeſſed at leaſt a part of its ſhores; as was really the caſe: and Pliny, lib. vi. 7, aſſigns them, in addition to the iſland, the *environt* of the Syrtis, alſo. In effect then, it appears, that although the Lotophagi of the Greeks, extended generally along the coaſt between the two Syrtes, yet that the different tribes of them might uſe it, only in different degrees; and it is certain that Herodotus confines the proper Lotophagi to the promontory or projection of the coaſt, oppoſite to the Gindanes (the ſuppoſed people of Gadamis); in which may be included the aforeſaid iſland of Meninx, or Jerba, which is ſeparated from the coaſt by a narrow and ſhallow channel, and may poſſibly have been regarded by Herodotus as a continuation of the main land. If we take the whole extent of the tract thus aſſigned to the Lotophagi and Machlyes, it may comprehend 200 miles of coaſt.

"But the allotment of this confined ſpace, alone, to the eaters of lotus, was owing to the want of a more extended knowledge of the countries that bordered on the Deſert: for it will be found, that the tribes who inhabit them, and whoſe habits are in any degree known to us, eat univerſally of this fruit, in a greater or leſs degree, according to circumſtances: and moſt of them, apparently, as much as they can obtain of it. The tree or ſhrub that bears the lotus fruit, is diſſeminated over the edge of the great Deſert, from the coaſt of Cyrene, round by Tripoly and Africa *proper*, to the borders of the Atlantic, the Senegal, and the Niger.

"It is well known, that a great difference of opinion has prevailed amongſt the moderns, concerning what the ancients intended by the ΛΩΤΟΣ: for the hiſtory of it, as it has come down to us, is evidently mixed with *fable*, from having previouſly paſſed through the hands of the poets; Homer being the firſt who mentions it (in the Odyſſey, lib. ix. 94) but he no more expected us to believe that the lotus poſſeſſed the quality of inducing *forgetfulneſs*, than that a race of Cyclops exiſted, or that men would be transformed into ſwine. But of the *exiſtence* of a fruit, which, although growing ſpontaneouſly, furniſhed the popular food of tribes or nations, there is no kind of doubt; as it is mentioned by various authors of credit; and amongſt the reſt by Polybius, who appears to have ſeen it, in the proper country of the *Lotophagi*.

"There appear, however, to have been two diſtinct ſpecies of lotus deſigned by the term; becauſe Herodotus and Pliny, in particular, deſcribe a marked difference between them: the one being an aquatic plant, whoſe root and ſeeds were eaten, in Egypt; the other, the fruit of a ſhrub or ſmall tree, on the ſandy coaſt of Lybia. The Egyptians, it ſeems, did not obtain a nickname from the Greeks, for eating *their* lotus, as certain people of Lydia did; the reaſon of which ſeems clearly to be, that it conſtituted a *part* only of the food of the one, but the entire food of the other. And here it may be remarked, by the

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bye, that the Greeks appear to have applied the name LOTUS to ſuch vegetable productions as either grew ſpontaneouſly, or were raiſed with evry little art or labour; and which conſtituted the food of men. We ſhall firſt ſpeak of the lotus of Lybia: the one generally intended by the ancients.

"Herodotus certainly had *not* ſeen it. In Melpom. 177, he calls it "the *fruit* of the lotus, which is of the ſize of the maſtick, and ſweet like the date; and of which a kind of *wine* is made." This circumſtance of the wine is mentioned by *all* thoſe who have ſpoken of the lotus of Lybia, and marks the diſtinction between that and the aquatic lotus. Herodotus, moreover, ſpeaks of "a ſpecies of *thorn*, which reſembles the lotus of Cyrene; and which diſtils a gum." Euterpe, 96. This, therefore, ſhould be the *Rhamnus lotus*.

"Pliny, lib. xiii. c. 17, deſcribes two different kinds of lotus; the one found at the Syrtis, and amongſt the Naſamones, &c. the other in Egypt. The former he deſcribes from Cornelius Nepos, to be the fruit of a tree: in ſize ordinarily as big as a bean, and of a yellow colour; ſweet and pleaſant to the taſte. The fruit was bruiſed, and made into a kind of paſte or dough, and then ſtored up for food. Moreover, a kind of wine was made from it, reſembling mead; but which would not keep many days. Pliny adds, that "armies in marching through that part of Africa, have ſubſiſted on the lotus." Perhaps this may refer to the army of Balbus, which, Pliny informs us, lib. v. c. 5, had penetrated to Gadamis and Fezzan.

"Polybius, who had himſelf ſeen the lotus on the coaſt of Lybia, ſays that it is the fruit of a ſhrub, which is rough and armed with prickles, and in foliage reſembles the *rhamnus*. That when ripe it is of the ſize of a round olive; has a purple tinge, and contains a hard ſtone: that it is bruiſed or pounded, and laid by for uſe; and that its flavour approaches to that of *figs or dates*. And, finally, that a kind of wine is made from it, by expreſſion, and diluted with water; that it affords a good beverage, but will not keep more than ten days. (Polyb. apud Athenæum, lib. xiv. c. 12.)

"The lotus has been deſcribed by two modern travellers, Dr. Shaw and M. Desfountaines, on the ſide of the Mediterranean; and by a third, Mr. Park, towards the Niger and Senegal rivers. Dr. Shaw, it is well known, viſited the country about the Leſſer Syrtis, on the borders of the proper country of the Lotophagi; and M. Desfountaines, who reſided in the ſame neighbourhood, did the ſame, at a much later period. The deſcriptions given by theſe gentlemen agree perfectly amongſt themſelves, and alſo with thoſe of the ancients; as may be ſeen in Dr. Shaw, p. 226; in the *Mem. Acad. Royale*, 1788, p. 443, *et ſeq.* and in Mr. Park's highly intereſting Book of Travels, p. 99, 100. It ſeems to be agreed, that it is the fruit of the *rhamnus lotus* of Linnæus." P. 625.

The Twenty-third Section treats of the Two Syrtes, the Lake Tritonis, the Temple and Ægis of Minerva, with the antiquities of dyed ſkins in Africa. The Lake Tritonis was not known to Herodotus by the name of Syrtes. Some cu-

rious obſervations are here made on the Ægis of Minerva, which thus conclude:

"It appears from the Scriptures, that *rams'-ſkins dyed red*, formed a covering for the *tabernacle* in the wilderneſs, in the days of *Moſes*; near 1500 years before Chriſt; and we may be pretty confident that theſe were *brought out of Egypt*, by the Iſraelites; for it happened early in the very firſt year of their wanderings; and it is not very probable that the ſkins could be collected in the wilderneſs. We are told that the Iſraelites borrowed of the Egyptians, not only *gold*, *ſilver*, and *raiment*, but alſo "*ſuch things as they required:* ſo that they *ſpoiled* the Egyptians." Now amongſt the offerings, we find *blue*, and *purple*, and *ſcarlet*, and fine *linen*, and *goats' hair*, (beſides the *red ſkins* before-mentioned) all of which they muſt ſurely have taken from the Egyptians; and by the uſe to which theſe ſkins were applied, in the wilderneſs, we muſt ſuppoſe them to have been conſidered as an elegant luxury in Egypt; from whence, doubtleſs they were brought.

"Whether they were manufactured in Egypt, or otherwiſe, cannot be known; but the contrary is the more probable, not only becauſe the animal which produces the ſkin ſeems to be a native of the Lybian provinces, but becauſe the manufacture is at this day in the greateſt repute there. And as the *Fezzaners* at preſent fetch them from the centre of Africa, ſo might the Egyptians of old: and Mr. Maillet informs us (p. 199) that *morocquins*, meaning the dyed ſkins of Weſtern Africa, are amongſt the articles imported into Egypt, in modern times.

"Dr. Shaw mentions both ſheep and goats, in the countries of Barbary, p. 241: although he is ſilent reſpecting any manufacture of their ſkins. He ſpeaks moreover of a particular breed of ſheep, in the neighbourhood of *Gadamis*, *Wurglah*, and other places of the Sahara, which are nearly as tall as our fallow deer, and with fleeces as coarſe and hairy as thoſe of goats. He ſpeaks, however, from information only. Pliny, lib. viii. c. 50, ſays that the goats about the *Syrtes* are ſhorn like ſheep. Goats' hair is mentioned as one of the *offerings* in the wilderneſs: this too was probably brought from Africa; and here we are even told where it was produced.

"Abulfeda informs us of a celebrated manufacture of dyed ſkins in *Gadamis*; probably of the very kind deſcribed above, by Dr. Shaw: for ſpeaking of Gadamis (concerning which, ſee above, p. 623) in his account of Africa, Tab. III. he ſays, that "the people of Gadamis are celebrated for preparing of ſkins." But he gives no particulars: a defect we have often occaſion to remark. It is proper to remind the reader, that Gadamis is ſituated in the ſame quarter with the lake of Tritonis, or Lowdeah; where the dyed ſkins were in uſe at the temple of Minerva.

"It is doubtleſs a curious fact, that the tabernacle of the *Deity* in the wilderneſs, and the ſhrine of Minerva at the lake Tritonis, ſhould have been decorated, not only with the ſame *kind* of manufacture, but that alſo of the ſame *colour*. We know not the date of the cuſtom in Africa, but it was clearly anterior to the invention of the Grecian *Ægis*: ſo that it carries us back to a very high period of antiquity, perhaps not far ſhort of that of the inſtitutions of Moſes.

"The

"The modern ſtate of this manufacture in Africa, and more particularly in the quarter aſſigned to the temple of Minerva, furniſhes a ſtrong preſumptive proof of a curious fact adduced by our author: and if, as appears probable, the ſkins mentioned in Exodus were brought from Africa, we are furniſhed with another curious fact in the hiſtory of manufactures; for, in that caſe, the manufacture muſt have exiſted in the ſame quarter about 3300 years: and even if the Greeks borrowed the Ægis from the Minerva *Tritonia*, or any other of the African Minervas, it gives a duration of about 3000 years, to the manufactory." P. 669.

The Twenty-fourth and Twenty-fifth Sections are on a ſubject peculiarly intereſting; namely, the circumnavigation of Africa by the ſhips of Pharaoh Necho, King of Egypt. This circumſtance has ever excited the curioſity of the world; that Africa was circumnavigated was believed by Herodotus and Pliny, but queſtioned by Strabo, Polybius, and Ptolemy. Major Rennel concludes, that ſuch a fact was very probable; and this opinion is confirmed by Larcher, who obſerves that it is corroborated by this fact, that of the ſun being on the right hand in ſailing round Africa, and which never could have been imagined in an age when aſtronomy was yet in its infancy.

The laſt Section is extraneous, as far as relates to Herodotus, and exhibits an examination of the account of the Voyage of Hanno along the weſtern coaſt of Africa. In this part, the author purſues his uſual method; he explains the thing itſelf, from his own conception of the data, and he illuſtrates what is ſaid from ancient and modern authors, and finally concludes with ſome general remarks. We have before obſerved, that this is merely a beginning and introduction to a far greater work, it is therefore an act of juſtice to repreſent to our readers the author's feelings at the concluſion of this portion of his labour.

"Thus having drawn from the great and celebrated work of the FATHER of profane HISTORY, the various geographical notices with which it abounds, the author has endeavoured to form the whole into a general ſyſtem, ſuch, as it may be conceived, exiſted amongſt the Greeks of that day; and having completed the plan, with great deference has ſubmitted it to the inſpection of the public, from whoſe tribunal he hopes for a favourable judgment, ſince its decrees admit of no appeal.

"It is poſſible that ſome readers may have condemned the work, for its containing matter, in their opinion, foreign to the main ſubject; and others for its being, altogether, too diffuſe. With reſpect to the firſt claſs, it may be remarked that any ſyſtem, in order to be underſtood, muſt be regularly gone through; and it happens that the dryneſs of geographical detail is ſuch, that a continued ſeries of them would rather be *referred to*, than *read*: ſo that the intention of explaining a ſyſtem, would of courſe have been fruſtrated. It has there-

fore been the ſtudy of the author, to intermix with the geographical matter ſuch ingredients as, whilſt they ſerved to conſolidate the whole maſs into a regular form, would alſo give it the moſt agreeable colouring: in other words, that by the addition of hiſtory, which it is the proper office of geography to explain; by miſcellaneous remarks and obſervations; and occaſionally by remarks on the phyſical geography; he might ſupply in part that intereſt, which the generality of readers muſt ever find wanting, in books of ſcience.

"In reſpect to objections to the *bulk* of the work, taken abſolutely, the author can only anſwer in the words of an eminent hiſtorian, that "he, who in the deſcription of unknown things, affects too much brevity, ſeeks not ſo much *that* which ſhould be plainly told, as *that* which ſhould be paſſed over." In effect, a great many of the notices afforded by Herodotus, could not be ſo well explained, or illuſtrated, as by a reference to the works of other authors; or by the introduction of foreign matter.

"It is a remark of Polybius on this very ſubject of geography, that the ancient authors who had written concerning it, had fallen into ſo many errors, that it was neceſſary to enter into a full and deliberate examination of them; but, at the ſame time, he with great candour allows, "that their labours deſerve, on the whole, rather praiſe than cenſure; and that their errors are ever to be corrected in the gentleſt manner; ſince it is certain, that they would themſelves retract or alter many paſſages in their works, if they were now alive."

"The author will receive that reward for which he has toiled, if the public, during the peruſal of his work, have regarded it with the ſame ſentiments, as thoſe which poſſeſſed the mind of Polybius: and which may be productive of more advantage in the preſent than in the former caſe: ſince the author hopes that he may be enabled, in perſon, to retract or alter, what the diſcernment of his judges may condemn." P. 745.

We have thus, we flatter ourſelves, given a fair and juſt analyſis of this elaborate, excellent, and uſeful work, as far as it goes. We have entered into no partial criticiſms, for various reaſons; among which, theſe may be thought ſatisfactory, both to the author and our readers. We would not with to check, in principio, the ardour and zeal of ſcientific purſuit, particularly as any objections we could poſſibly make are really trifling, both in themſelves and in their conſequences. In ſo vaſt a work, verbal inaccuracies, incidental obſervations on the local deſignation of leſs eminent towns or ſtructures, ought not to weigh againſt that ſagacity which diſcovers, and that preciſion which defines, the more memorable ſcenes which bear the moſt important characters of antiquity, which elucidate real ſcience, and which are truly dear to every ſcholar and every friend of learning.

Moſt anxiouſly do we wiſh health and leiſure to the ingenious and accompliſhed author, that he may proſecute to their final

final end these geographical investigations of ancient writers, so auspiciously commenced; and which, on the whole, as Dr. Johnson candidly acknowledged of Gray's celebrated Elegy, it would be vain to blame, and useless to praise.

This volume extends to almost eight hundred pages; an excellent index is annexed; and eleven maps are introduced, explanatory of the different Sections.

ART. VI. *A Discourse on some Events of the last Century, delivered in the Brick Church in New Haven, on Wednesday, January 7, 1801. By Timothy Dwight, D. D. President of Yale College. Copy-right secured.* 8vo. 55 pp. New Haven printed, by Ezra Read. 1801.

AS we do not know that this discourse, though it well deserves it, has yet been reprinted in England, we shall describe it from a copy which was transmitted to us from America; and shall extract the most important part, as our readers might not easily procure the book itself. Dr. Dwight, whose name and merits we have already made known to the English public, takes a regular view of the progress and improvement of North America from the beginning to the end of the last century; with the design of exciting thankfulness in his hearers, for the mercies of God to that country. The progress is surprising. "In the year 1700, there were 116 incorporated towns in New England, and probably about 80,000 inhabitants. There are now about 860 towns, and probably 1,200,000 people." Other things are in proportion. To the whole of this retrospect we have nothing to object, but that the author, as was doubtless necessary in America, represents the separation from England as a blessing, which we have reason to believe it has not yet proved, as we shall further explain in the sequel. A very striking view is given of the changes of morals, for the better or worse, which have taken place in America. But, in the close, great alarm is avowed for the actual state of things, and the danger of a Jacobinical regeneration. The address of the Doctor to his countrymen, on this subject, is forcible and highly impressive; we shall therefore insert it, as applicable no less, in many points, to the people of this country; and as illustrative, in some respects, of the delusion already hinted at, on the subject of the advantages gained by America by its *Revolution*.

"When

" When we revert," ſays Dr. D. " to the *troublous times* which are now revolving, the ſoul irreſiſtibly returns to ſurvey the ſins and errors which rage around us, the temptations which alarm, enſnare, and ſeduce, and the miſeries which are reſounded from a ſuffering world. In this ſituation it inſtinctively aſks, How ſhall theſe evils be averted from ourſelves and ours?

" This queſtion is now in truth aſked, with ſtrong emotions, and many forebodings, by the great body of the people in New England; and is felt to involve the peace, freedom, and ſafety, the morals, religion, and immortal welfare of themſelves and their children. The mind is awake, the heart is alarmed; anxiety is on the wing, and *the ſpirit of foreboding looks through the eye, with melancholy ſuſpence and agitation.* Suffer me then, in the indulgence of imagination, to aſſemble here this vaſt multitude, to view them as already gathered around me, and to addreſs to them, as to you, an anſwer to this ſolemn enquiry.

" *My Friends and Brethren,*

" In all the changes which have befallen our native country, the interpoſitions of divine providence in its behalf have been wonderful. Think, if you are at a loſs on this ſubject, of the manner in which God *bare* your fathers to this *land on eagles' wings*, and *kept them in the hollow of his hand.* Recal their numerous deliverances from the ſavages, and from the more bitter enemies*, who ſpurred thoſe ſavages to war and ſlaughter. Remember their wonderful preſervation from the armament of Chebucto, completed on the night of that ſolemn day, when with faſting and ſupplication they lifted up their united hands to implore the ſalvation of their God. Who gave the artillery of your enemies into the hands of Manly; and their ammunition into thoſe of Mugford? Who ſurrendered to *you* the army of Burgoyne? Who, in ſpite of pretended friends, more malignant than open enemies, eſtabliſhed on ſolid grounds your independence† and your peace; and *ſet your feet in a broad place*, a poſſeſſion rich, ſecure, and immenſe? Who has filled your veins with health, *and your garners with all manner of ſtores?* Who hath filled your land with *ceiled houſes*, adorned it with ſchools, and enlightened it with innumerable churches?

" A work thus begun, and thus carried on, is its own proof that it will not be relinquiſhed. We may be ſcourged, for we merit it, but I truſt we ſhall not be forſaken; we may *be caſt down*, but we ſhall *not be deſtroyed.* The preſent unuſual and glorious prevalence of religion‡, is the hand of God, writing on the wall, that we are not yet *numbered and finiſhed.*"

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* The French, ſee p. 9 of this diſcourſe. *Rev.*

† On this we ſhall ſubjoin a remark at the end. *Rev.*

‡ The author has before (p. 17) ſpoken of certain periodical *revivals* of religion, the laſt of which, he ſays, " ſtill extenſively exiſts." He owns, however, that ſome perſons of reſpectability conſider theſe ſuppoſed revivals as ebullitions of enthuſiaſm. At this diſtance, we cannot judge. *Rev.*

After more exhortation to the ſame purpoſe, applicable, in great meaſure, like the reſt, to England as well as America, the preacher proceeds thus.

" At the fire-ſide, in the ſtreet, in the court of juſtice, and in the legiſlature, be, and be ſeen to be, the friends and followers of GOD. —From the dawn of life let your children be taught, both in the family and the ſchool, to fear GOD, to truſt the Redeemer, to hate iniquity, and to do that which is good. Teach them to read, to love, and to obey the Scriptures; to reverence magiſtrates; to riſe up to the hoary head; to venerate the ſabbath; and to worſhip in the ſanctuary. For this end, eſteem, and ſhew that you eſteem, *the ſabbath a delight, and the Holy of the Lord honourable;* and let them ſee that you turn away your feet from finding your own pleaſure on that day. Them that honour me, ſaid God, I will honour; but who ſo deſpiſeth me ſhall be lightly eſteemed.

" In your daily intercourſe, recal the probity, fairneſs, and good will of your forefathers; their enlarged charity to the poor, the ſick, and the friendleſs; and their principled reſpect and obedience to the laws of the land. Unlearn yourſelves, and unteach your children, the ſenſeleſs doctrines that no man is honeſt; that office makes an honeſt man a villain; that men whom you have long and thoroughly tried and approved are for that reaſon to be marked with jealouſy, and hunted down with ſlander. Remember, that it is equally a ſin, and a ſhame, a debaſement of common ſenſe, and an inſult to God, *to ſpeak evil*, without cauſe, *of the rulers of your people;* and ceaſe to believe it an eaſy or probable thing for thoſe rulers to oppreſs you, when the ſame laws muſt equally oppreſs themſelves.

" In the meantime, let me ſolemnly warn you, that if you intend to accompliſh any thing, if you mean not to labour in vain, and to ſpend your ſtrength for nought, *you muſt take your ſide.* There can be here no halting between two opinions. You muſt marſhall yourſelves, finally, in your own defence, and in the defence of all that is dear to you. You muſt meet face to face the bands of diſorder, of falſehood, and of ſin. Between them and you there is, there can be, no natural, real, or laſting harmony. What communion hath life with darkneſs? What concord hath Chriſt with Belial? Or what part hath he that believeth with an Infidel? From a connection with them, what can you gain? What will you not loſe? Their neighbourhood is contagious; their friendſhip is a blaſt; their communion is death. Will you imbibe their principles? Will you copy their practices? Will you teach your children that death is an eternal ſleep? that the end ſanctifies the means? that moral obligation is a dream? Religion a farce? and your Saviour the ſpurious offſpring of pollution? Will you ſend your daughters abroad in the attire of a female Greek? Will you enrol your ſons as conſcripts for plunder and butchery? Will you make marriage the mockery of a regiſter's office? Will you become the rulers of Sodom, and the people of Gomorrah? Shall your love to man vaniſh in a word, and evaporate on the tongue? Shall it be loſt in a tear, and periſh in a ſigh? Will you enthrone a Goddeſs of Reaſon before the table of Chriſt? Will you burn your Bibles?

Bibles? Will you crucify anew your Redeemer? Will you deny your God?

"Come out, therefore, from among them, and be ye ſeparate, ſaith the Lord; and touch not the unclean thing; and I will receive you, and will be a father to you: And ye ſhall be my ſons and daughters, ſaith the Lord Almighty.

"To this end you muſt coolly, firmly, and irrevocably make your determination, and reſolve, that *Jehovah is your God*, and that *you will ſerve him only*. His enemies are the enemies of yourſelves and of your children; of your peace, liberty, and happineſs; of your religion, virtue, and ſalvation. Their principles abhor; their practices deteſt. Before your ſteady indignation, and firm contempt, they will fall of courſe. No falſehood can bear the ſunbeams of truth; no vice can withſtand the ſteady current of virtue. The motives to this oppoſition are infinite. Your all, your children's all is at ſtake. If you contend manfully, you will be *more than conquerors;* if you yield, both you and they are undone. You are endeared by a thouſand ties. Your common country is *a land of milk and honey*. In it a thouſand churches are vocal with the praiſe of your Creator; and four thouſand ſchools receive your children to their boſom, and nurſe them to wiſdom and piety. In this country you all ſprang from one ſtock, ſpeak one language, have one ſyſtem of manners, profeſs one religion, and wear one character. Your laws, your inſtitutions, your intereſts are one. No mixture weakens, no ſtrangers divide you. *You* have fought and bled, your fathers have fought and died together. Together they worſhipped God; together they *ſate* around the table of the Redeemer; together they aſcended to heaven; and together they now unite in the glorious concert of eternal praiſe. With ſuch an intereſt at hazard, with ſuch bonds of union, with ſuch examples, you cannot ſeparate; you cannot fear.

"Let me at the ſame time warn you, that your enemies are numerous, induſtrious, and daring, full of ſubtlety, and full of zeal. Nay, ſome of them are your own brethren, and endeared to you by all the ties of nature. The conteſt is, therefore, fraught with hazard and alarm. Were it a war of arms, you would have little to dread. It is a war of arts; of temptations; of enchantments; a war againſt the magicians of Egypt, in which no weapons will avail, but the rod of God. In this conteſt *you may be left alone*. Fear not. They that be for you will, even then, be more than they that are againſt you. Almighty power will protect, infinite wiſdom will guide, and unchangeable goodneſs will proſper you. The Chriſtian world riſes daily in prayer to heaven, for your faithfulneſs and ſucceſs, the hoſt of ſleeping ſaints calls to you from the grave, and bids you God ſpeed. The ſpirits of your fathers lean from yonder ſkies to ſurvey the conflict, and your children of many generations, *will riſe up and call you bleſſed.*"

After reading this noble exhortation, and determining, as we ought, to profit by it, let us not fail to recollect, that if America had continued united with Britain, her dangers would

would not, probably, have been ſo urgent as they are here repreſented. Jacobiniſm and irreligion would not have made ſuch mighty ſtrides, to alarm, with reaſon, all who wiſh to adhere to virtue and religion. They would not have had a Chief Governor connected in intereſts and opinions with France, and likely therefore to give ten-fold ſtrength to every aſſault which this excellent teacher apprehends. Perhaps, therefore, it may ſtill appear in the end, that the ſeparation from England was a judicial puniſhment to America, and not a bleſſing. However this may be, we ſhall be always glad to ſee their real intereſts ſtated to that people, in language ſo forcible and ſo juſt as is here employed.

ART. VII. *Supplement to the Third Edition of the Encyclopædia Britannica, or a Dictionary of Arts, Sciences, and Miſcellaneous Literature. In Two Volumes. Illuſtrated with fifty Copper-Plates. By George Gleig, LL. D. F. R. S. Edin.* 4to. More than 800 pp. each Vol. 2l. 2s. Bonar, Parliament-Square, Edinburgh. 1801.

NO work, of ſimilar nature or extent, was ever more eagerly purchaſed than the Encyclopædia Britannica*; and the Supplement, being avowedly carried on under the care of Dr. Gleig, to whom the third edition owed ſo much of its celebrity, appears, with a certain pledge of approbation, in his name. Like a man of true merit, Dr. Gleig is careful not to aſſume to himſelf the credit of thoſe parts of the work which were executed by others; and, therefore, in a ſhort Preface to the ſecond volume of this Supplement, he aſſigns to his ſeveral coadjutors the moſt important parts which were contributed by them. To Dr. ROBISON, ſo well known, and ſo juſtly valued, for integrity as well as ſcience, the public is indebted for the very excellent articles *Arch*, *Aſtronomy*, *Carpentry*, *Centre*, *Dynamics*, *Electricity*, *Impulſion*, *Involution* and *Evolution* of Curves, *Machinery*, *Magnetiſm*, *Mechanics*, *Percuſſion*, *Piano-forte*, Centre of *Poſition*, *Temperament* in Muſic, *Thunder*, Muſical *Trumpet* or *Trumpet-Marine*, *Tſchirnhaus*, and *Watchwork*. Of theſe it may juſtly be ſaid, that, for the quantity of original and important ideas conveyed in them, for clearneſs and ſoundneſs of information, they will not eaſily be matched, by an equal number of articles,

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* The third edition was reviewed in the Brit. Crit. vol. xiv. pp. 97 and 532.

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in any ſcientific work whatever. In the very curious article on *Carpentry*, in particular, an admirable attempt is made to reduce to ſcientific determination many queſtions, which hitherto have been left to be diſcovered by the ſlow and uncertain progreſs of practical knowledge. After laying down the principles mathematically, as depending chiefly on the *compoſition* and *reſolution* of forces, the author illuſtrates his doctrines by examples of works confeſſedly excellent in their way. Among them, the preference appears to be given to the roof of Drury-Lane Theatre, of which it is ſaid, "it is probable that this roof has not its equal in the world for lightneſs, ſtiffneſs, and ſtrength." It is the work of Mr. Edward Grey Saunders. As the carpentry of the roof of the Sheldonian Theatre at Oxford has generally been conſidered as very maſterly in deſign, we ſhould have been gratified to find a deſcription and ſcientific eſtimate of its merits and demerits; the more ſo, as we have heard ſome ſuggeſtions of its being likely ſoon to want repair. A ſimilar plan is purſued, in treating the article *Centre*, nearly connected with this in its ſubject; namely, the centres of carpentry, on which large arches are conſtructed. In the exemplification of the doctrines here laid down, particular attention is juſtly paid to the *centering* conſtructed by *Mr. Mylne*, for the bridge at Blackfriars, London; the plan of which is highly commended, and preferred to thoſe of *Perronet*, and all other artiſts, as far as they are known to the writer of the article. The concluding remarks on this ſubject are ſo excellent, ſo generally uſeful, and ſo patriotic, that we cannot deny ourſelves the gratification of inſerting them.

"We have no heſitation in ſaying, that (if we except ſome waſte of great timber by uncommon joggling) the whole of this performance is the moſt perfect of any that has come to our knowledge. We doubt not but that ſeveral have equalled it, or may have excelled it; but we do not know of them: and we think that the bringing forward ſuch performances is no leſs ſerviceable to the public, than it is honourable to the inventor. Nor do we ſuppoſe that any views of intereſt can be ſo powerful as to prevent an ingenious architect from communicating to the public ſuch honourable ſpecimens of his own talents. We ſhould be happy to communicate more of this kind; for we conſider it as a very important article of practical mechanics, and think that it is of conſequence to the nation that it ſhould be very generally underſtood. In every corner of the country bridges are to be built; we have every where good *maſons*, who are fully able to execute any practicable project, but too little acquainted with principle to invent, or to accommodate even what they know to local circumſtances, and are very apt to be duped by appearances of ingenuity, or miſled by erroneous notions of the ſtrains which are excited. We profeſs more ſcience, and to treat the ſubject with the aſſiſtance of accurate principles. But

while

while we are certain that every circumſtance is ſuſceptible of the moſt accurate demonſtration, we muſt acknowledge that we have by no means attained an accurate knowledge of all the ſtrains which are produced and excited in a frame of carpentry, which is ſettling, and changing its ſhape, even though it be not very complicated; far leſs are we poſſeſſed of a clear view of what happens in a maſs of Maſonry in ſimilar conditions. Therefore, though we ſpeak with the ſtrong belief of our being right, we ſpeak with a ſenſe of our fallibility, and with great deference to the judgment of eminent and experienced architects and engineers. We ſhould conſider their free and candid criticiſms as the higheſt favour; and we even ſolicit them, with aſſurances of thanks, and that we will take ſome opportunity, before the cloſe of the work, to acknowledge and correct our miſtakes. We even preſume to hope, that the liberal minded artiſt will be pleaſed with this opportunity, which we give him of increaſing the national ſtock of knowledge. Let mutual jealouſy and rivalſhip reign in the breaſts, and prompt the exertions of our reſtleſs neighbours on the continent; let them think that the dignity of man conſiſts in perpetual warfare, in which every individual feels himſelf indebted only to himſelf, freed from all the ſweet ties of domeſtic partiality, of friendſhip, and of patriotic attachment. We hope that the hearts of Britons will long continue to be warmed and *fortified* by the thoughts of mutual aſſiſtance, mutual co-operation, mutual attachment, and a patriotic preference of their countrymen to all other men. While theſe ſentiments are regulated by unſhaken honeſty, by candour, and by Chriſtian charity, we ſhall be ſecured from the errors of *partial* attachments, and yet enjoy all the pleaſures of unſophiſticated nature. Families will ſtill be bound together by the affectionate ties of blood; and the whole frame of Britiſh ſociety will be in harmony with the bonds which connect the members of each family, by their endleſs croſſings and intermixings. In this ſtate, the ſtate of ſocial nature, the man of talents will not lock up all the fruits of his exertions in his own breaſt, but will feel a pleaſure in imparting them to a ſociety that is dear to him, and on which he depends for all his enjoyments. Nothing will hold the good man back when this is in his power, but the virtuous uſe which he can make of his ſuperiority in the diſcharge of his own little circle of duties. This is all that is required of true patriotiſm; and it is not too much to be expected from Britons, who feel a pleaſure in viewing their country as the great ſchool of the arts, under the patronage of a ſovereign, who has done more for their improvement than all the other princes of Europe, and who (we are well aſſured) is now meditating a plan*, which muſt be highly gratifying to every eminent profeſſor of the arts." Vol. i. p. 202.

We will only add to theſe obſervations, that an exact model of the centering uſed at Blackfriars has been, with a moſt laudable public ſpirit, depoſited by Mr. Mylne in the Britiſh Muſeum, and may there be ſeen by all who wiſh for a more

* Probably *the Royal Inſtitution*, admirably calculated to promote theſe very objects. *Rev.*

exact

exact informa ion than can be conveyed by engravings. From what has been now cited, it will readily be underſtood how patriotic an act a ſkilful artiſt performs, when he thus preſerves, in a public repoſitory, a memorial of any ingenious contrivance. The article *Arch**, by the ſame author, contains much excellent theory, and ſome valuable hiſtorical knowledge; and it concludes with the theory of conſtruction for a dome or cupola. To illuſtrate the neceſſity of ſcientific information on theſe points, a very curious narrative is given of the building of the church of St. Sophia at Conſtantinople, in which the inconvenience occaſioned by the ignorance of the architects, Anthemius and Iſidorus, are very clearly explained. We begin rather earlier in the paſſage.

"It does not appear that the arch was conſidered as part of the ornamental architecture of the Greeks during the time of their independency. It is even doubted whether it was employed in roofing their temples. In none of the ancient buildings where the roof is gone can there be ſeen any rubbiſh of the vault, or mark of the ſpring of the arch. It is not unfrequent, however, after the Roman Conqueſts, and may be ſeen in Athens, Delos, Palmyra, Balbek, and other places. It is very frequent in the magnificent buildings of Rome; ſuch as the Coliſeum, the baths of Dioclefian, and the triumphal arches, where its form is evidently made the object of attention. But its chief employment was in the bridges and aqueducts; and it is in thoſe works that its immenſe utility is the moſt conſpicuous: for by this happy contrivance a canal or a road may be carried acroſs any ſtream, where it would be almoſt impoſſible to erect piers ſufficiently near to each other for carrying lintels. Arches have been executed 130 feet wide, and their execution demonſtrates that they may be made four times as wide.

"As ſuch ſtupendous arches are the greateſt performances of the maſonic art, ſo they are the moſt difficult and delicate. When we reflect on the immenſe quantity of materials thus ſuſpended in the air, and compare this with the ſmall coheſion which the firmeſt cement can give to a building, we ſhall be convinced, that it is not by the force of the cement that they are kept together; they ſtand faſt only in conſequence of the proper balance of all their parts. Therefore in order to erect them with a well-founded confidence of their durability, this balance ſhould be well underſtood and judiciouſly employed. We doubt not but this was underſtood in ſome degree by the engineers of antiquity. But they have left us none of their knowledge. They muſt have had a great deal of mechanical knowledge, before they could erect the magnificent and beautiful buildings whoſe ruins ſtill enchant the world; but they kept it among themſelves. We know that the *Dionyſiacs* of Ionia were a great corporation of architects and engi-

* A moſt learned and ingenious treatiſe, on the ſubject of Arches, has been lately publiſhed by Mr. Atwood, which will ſoon come before us. *Rev.*

neers, who undertook and even monopolized the buildings of temples, ſtadiums, and theatres, preciſely as the *fraternity of maſons* * in the middle ages, monopolized the building of cathedral, and conventual churches. Indeed the *Dionyſiacs* reſembled the myſtical fraternity now called Free Maſons, in many important particulars. They allowed no ſtrangers to interfere in their employment; they recogniſed each other by ſigns and tokens; they profeſſed certain myſterious doctrines, under the tuition and tutelage of Bacchus, to whom they built a magnificent temple at Teos; where they celebrated his myſteries as ſolemn feſtivals; and they called all other men profane, becauſe not admitted to theſe myſteries. But their chief myſteries and moſt important ſecrets ſeem to be their mechanical and mathematical ſciences, or all that academical knowledge which forms the regular education of a civil engineer. We know that the temples of the Gods and the theatres required an immenſe apparatus of machinery, for the celebration of ſome of their myſteries; and that the *Dionyſiacs* contracted for theſe jobs, even at far diſtant places, where they had not the privilege of building the edifice which was to contain them. This is the moſt likely way of explaining the very ſmall quantity of mechanical knowledge that is to be met with in the writings of the ancients. Even Vitruvius does not appear to have been of the fraternity, and ſpeaks of the Greek architects in terms of reſpect next to veneration. The *Collegium Muratiorum*, or incorporation of Maſons at Rome, does not ſeem to have ſhared the ſecrets of the Dionyſiacs.

" The art of building arches *has been*† (was) moſt aſſiduouſly cultivated by the aſſociated builders of the middle ages of the Chriſtian Church, both Saracens and Chriſtians, and they ſeem to have indulged in it with fondneſs: they multiplied and combined arches without end, placing them in every poſſible ſituation. Having ſtudied this branch of building with ſo much attention, they were able to erect the moſt magnificent buildings with materials which a Greek or Roman architect could have made little or no uſe of. There is infinitely more ſcientific ſkill diſplayed in a Gothic cathedral, than in all the buildings of Greece and Rome. Indeed theſe laſt exhibit very little knowledge of the mutual balance of arches, and are full of groſs blunders in this reſpect; nor could they have reſiſted the ſhock of time ſo long, had they not been almoſt ſolid maſſes of ſtone, with no more cavity than was indiſpenſably neceſſary.

" Anthemius and Iſidorus, whom the Emperor Juſtinian had ſelected as the moſt eminent architects of Greece for building the celebrated Church of S. Sophia at Conſtantinople, ſeem to have known very little of the matter. Anthemius had boaſted to Juſtinian that he would outdo the magnificence of the Roman pantheon, for he would hang a greater dome than it aloft in the air. Accordingly he attempted

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* The true origin of Free Maſonry. " There is no good evidence that, anterior to the year 1648, any ſingle man ſought admiſſion into that ſociety, who was not either a builder by profeſſion, or at leaſt ſkilled in the ſcience of architecture." Enc. Suppl. vol. ii, p. 176. *Rev.*

† Scotticiſm. *Rev.*

to raiſe it on the heads of four piers, diſtant from each other about 115 feet, and about the ſame height. He had probably ſeen the magnificent vaultings of the temple of Mars the Avenger, and the temple of Peace at Rome, the thruſts of which are withſtood by two maſſes of ſolid wall, which join the ſide walls of the temple at right angles, and extend ſideways to a great diſtance. It was evident that the walls of the temple could not yield to the preſſure of the vaulting, without puſhing theſe immenſe buttreſſes along their foundations. He therefore placed four buttreſſes to aid his piers. They are almoſt ſolid maſſes of ſtone, extending at leaſt 90 feet from the piers to the north and to the ſouth, forming, as it were, the ſide walls of the croſs. They effectually ſecured them from the thruſts of the two great arches of the nave which ſupport the dome; but there was no ſuch proviſion againſt the puſh of the great north and ſouth arches. Anthemius truſted for this to the half dome which covered the ſemicircular eaſt end of the church, and occupied the whole eaſtern arch of the great dome. But when the dome was finiſhed, and had ſtood a few months, it puſhed the two eaſtern piers with their buttreſſes from the perpendicular, making them lean to the eaſtward, and the dome and half dome fell in. Iſidorus, who ſucceeded to the charge on the death of Anthemius, ſtrengthened the piers on the eaſt ſide, by filling up ſome hollows, and again raiſed the dome. But things gave way before it was cloſed; and while they were building in one part, it was falling in in another. The pillars and walls of the eaſtern ſemicircular end were much ſhattered by this time. Iſidorus ſeeing that they could give no reſiſtance to the puſh which was ſo evidently directed that way, erected ſome clumſy buttreſſes on the eaſt wall of the ſquare which ſurrounded the whole Greek Croſs, and was roofed in with it, forming a ſort of cloiſter round the whole. Theſe buttreſſes, ſpanning over this cloiſter, leaned againſt the piers of the dome, and thus oppoſed the thruſts of the great north and ſouth arches. The dome was now turned for the third time, and many contrivances were adopted for making it extremely light. It was made offenſively flat; and, except the ribs, it was roofed with pumice ſtone; but notwithſtanding theſe precautions, the arches ſettled ſo as to alarm the architects, and they made all ſure by filling up the whole from top to bottom, with arcades in three ſtories. The loweſt arcade was very lofty, ſupported by four noble marble columns, and thus preſerved, in ſome meaſure, the church in the form of a Greek croſs. The ſtory above formed a gallery for the women, and had ſix columns in front, ſo that they did not bear fair on thoſe below. The third ſtory was a dead wall, filling up the arch, and pierced with three rows of ſmall, ill-ſhaped windows. In this unworkmanlike ſhape it has ſtood till now, and is the oldeſt church in the world; but it is an ugly miſhapen maſs, more reſembling an overgrown potter's kiln, ſurrounded with furnaces pieced and patched, than a magnificent temple.

"We have been thus particular in our account of it, becauſe this hiſtory of the building ſhows that the ancient architects had acquired no diſtinct notion of the action of arches. Almoſt any maſon of our time would know, that as the ſouth arch would puſh the pier to the eaſtward, while the eaſt arch puſhed it to the ſouthward, the buttreſs

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which was to withſtand theſe thruſts muſt not be placed on the ſouth ſide of the pier, but on the ſouth-eaſt ſide, or that there muſt be an eaſtern as well as a ſouthern buttreſs. No ſuch blunders are to be ſeen in a Gothic cathedral. Some of them appear, to a careleſs ſpectator, to be very maſſive and clumſy; but, when judiciouſly examined, they will be found to be very bold and light, being pierced in every direction by arcades, and the walls are divided into cells like a honeycomb, ſo that they are very ſtiff, while they are very light." Vol. i, p. 15.

Among the other contributors to the Supplement, Dr. Thomas Thomſon, a learned phyſician, is moſt conſpicuous, who furniſhed the very important articles of *Chemiſtry*, *Mineralogy*, and *Subſtances*, animal and vegetable; the two firſt of theſe are extenſive and valuable treatiſes on the two ſciences which of late years have been moſt improved, and are calculated to make the reader acquainted with all the modern diſcoveries. Under the article *Critical* PHILOSOPHY, an exact view is given of the ſyſtem of KANT, famous in Germany, but likely to be preſerved in England only by ſuch abſtracts as this. It is a ſtrange metaphyſical jargon, and, but for its temporary celebrity, not worthy of any record. This article is ſaid to be communicated by a correſpondent, but the author is not named.

After aſſigning, to one or two other authors, parts of leſs conſequence which they ſupplied, the modeſty of Dr. Gleig is almoſt ſilent on the ſubject of his own exertions. He claims only the merit of induſtry, which the moſt invidious critic muſt allow to any compiler of a dictionary; but the maſs of other matter contained in theſe two volumes is ſo large, that Dr. Gleig muſt, after all deductions, have greatly more to claim for himſelf than all his correſpondents together. The biographical part contains 154 new lives, beſides additions to ſome which are in the former part of the work. Among theſe lives, ſeveral are important, ſuch as that of *Boſcovich*, which contains a maſterly view of the ſyſtem of natural philoſophy deviſed by that learned Jeſuit; a ſyſtem ingenious at leaſt, and curious, if not worthy of adoption. In the life of *Brown* (John) M. D. ſome account is alſo given, but not ſo detailed, of the famous *Brunonian* ſyſtem of phyſiology; on which the Doctors Beddoes and Darwin have raiſed ſo many philoſophical reveries. The account is, however, clear, though ſhort. In the life of Biſhop Horne, we could not but be pleaſed to ſee Dr. Gleig (for we conceive it to be him) agreeing with us in exploding the Hutchinſonian doctrines, though ſupported by ſuch men (equally reverenced by us and him) as that worthy Biſhop, and his friend, the late Mr. Jones of Nayland. This part we ſhall lay before our readers.

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" The hiſtory of his authorſhip is curious, and we ſhall give it at ſome length. While he was deeply engaged in the ſtudy of oratory, poetry, and every branch of polite literature, he was initiated by his faithful friend, Mr. Jones, in the myſteries of Hutchinſonianiſm; but Mr. Jones was not his preceptor. Indeed that gentleman informs us, that when he firſt communicated to Mr. Horne the novelties with which his own mind was filled, he found his friend very little inclined to conſider them; and had the mortification to ſee that he was himſelf loſing ground in Mr. Horne's eſteem, even for making the attempt to convert him. At this, we are not to be much ſurpriſed. Mr. Horne, though, by his biographer's account, no deep Newtonian, ſaw, or thought he ſaw, the neceſſity of a *vacuum* to the poſſibility of motion; and, as we believe that every man, who knows the meaning of the words motion and vacuum, and whoſe mind is not biaſſed in favour of a ſyſtem, ſees the ſame thing, it was not to be ſuppoſed that a youth of ſound judgment would haſtily relinquiſh ſo natural a notion. By Mr. Horne, however, it was at length relinquiſhed. Mr. Jones introduced him to Mr. George Watſon, a Fellow of Univerſity College, whom he repreſents as a man of very ſuperior accompliſhments; and by Mr. Watſon, Mr. Horne was made a Hutchinſonian, of ſuch zeal that, at the age of nineteen, he implicitly adopted the wild opinion of the author of that ſyſtem, that Newton and Clarke had formed the deſign of bringing the Heathen *Jupiter*, or ſtoical *anima mundi*, into the place of the God of the univerſe. With ſuch a conviction impreſſed upon his mind, it is not wonderful that he ſhould endeavour to diſcredit the ſyſtem of Newton. This he attempted, by publiſhing a parallel between that ſyſtem and the Heathen doctrines in the *Somnium Scipionis* of Cicero. That publication, which was anonymous, we have never ſeen; but Mr. Jones himſelf admits it to have been exceptionable; and the amiable author ſeems to have been of the ſame opinion, for he never republiſhed it, nor, we believe, replied to the anſwers which it provoked.

" He did not, however, deſert the cauſe, but publiſhed, ſoon afterwards, a mild and ſerious pamphlet, which he called *A fair, candid, and impartial State of the Caſe between Sir Iſaac Newton and Mr. Hutchinſon.* Even of this pamphlet, we have not been able to procure a ſight; but Mr. Jones aſſures us, that the author allows to Sir Iſaac the great merit of having ſettled laws and rules in natural philoſophy, and of having meaſured *forces* as a mathematician with ſovereign ſkill; whilſt he claims for Mr. Hutchinſon the diſcovery of the true phyſiological cauſes, by which, under the power of the Creator, the natural world is moved and directed.

" If this be a fair view of *the State of the Caſe*, it allows to Newton more than ever Newton claimed, or has been claimed for him by his fondeſt admirers; for the laws and rules, which he ſo faithfully followed in the ſtudy of philoſophy, were not ſettled by him, but by the illuſtrious Bacon. With reſpect to the *true* cauſes here mentioned, we have repeatedly had occaſion, during the courſe of this work, to declare our opinion, that all there are equally ignorant of them, if they be conſidered as any thing diſtinct from the general *laws*, by which the operations of nature are carried on. To the diſcovery of phyſiological

logical cauſes, Newton in his greateſt work, made indeed no pretenſion; but it may be worth while, and can hardly be conſidered as a digreſſion, to conſider what are the pretenſions of Hutchinſon, to which Meſſrs. Horne and Jones gave ſo decided a preference.

"Mr. Hutchinſon himſelf writes ſo obſcurely, that we dare not venture to tranſlate his language into common Engliſh, leſt we ſhould undeſignedly miſinterpret his meaning; but, according to Mr. Jones, who has ſtudied his works with care, his diſtinguiſhing doctrine in philoſophy is, that "The forces, of which the Newtonians treat, are not the forces of nature; but that the world is carried on by the action of the elements on one another, and all under God." What is here meant by the elements, we are taught by another eminent diſciple of that ſchool.

"The great agents in nature, which carry on all its operations, are certainly (ſays Mr. Parkhurſt) the *fluid* of the heavens; or, in other words, the fire at the orb of the ſun, the light iſſuing from it, and the ſpirit or groſs air conſtantly ſupporting, and concurring to the actions of the other two." (See *Cherubim*, in this Supplement). Mr. Horne adopted this ſyſtem in preference to the Newtonian; becauſe, ſays his biographer, "It appeared to him nothing better than raving, to give active powers to matter, ſuppoſing it capable of acting where it is not; and to affirm, at the ſame time, that all matter is inert, that is, inactive; and that the *Deity* cannot act but where he is *preſent*, becauſe his *power* cannot be but where his ſubſtance is."

"That much impious arrogance has been betrayed, not by Newtonians only, but by philoſophers of every ſchool, when treating of the *modus operandi* of the Deity, we feel not ourſelves inclined to controvert; but we never knew a well-informed Newtonian, who ſpoke of the active powers of matter, but in a metaphorical ſenſe; and ſuch language is uſed, and muſt be uſed, by the followers of Hutchinſon. Mr. Jones ſpeaks of the *action* of the elements; and Mr. Parkhurſt calls the fluid of the heavens, which, according to him, conſiſts of fire, light, and air, *agents*; but it would ſurely be uncandid to accuſe theſe two pious men of *animating* the elements, though we know that *action* and *activity*, in the literal ſenſe of the words, can be predicated only of living beings. With reſpect to giving active powers to matter, therefore, the followers of Hutchinſon rave juſt as much as thoſe of Newton; and we ſee not the raving of either in any other light than as the neceſſary conſequence of the poverty of language.

"But the Newtonian makes matter act upon matter at a diſtance! No; the genuine Newtonian does not make matter *act* (in the proper ſenſe of the word) at all; but he believes that God has ſo conſtituted matter, that the motions of different maſſes of it are affected by each other at a diſtance; and the Hutchinſonian holds the very ſame thing. As this celeſtial fluid of Mr. Parkhurſt's conſiſts partly of air, we know, by the teſt of experiment, that it is elaſtic. The particles of which it is compoſed are therefore diſtant from each other; and yet they reſiſt compreſſion. How does the Hutchinſonian account for this fact? Perhaps he will ſay, that as matter is in itſelf equally indifferent to motion and reſt, God has ſo conſtituted the particles of this fluid, that

though they poſſeſs no innate power or activity of their own, they are affected by each other at a diſtance, in conſequence of his fiat at the creation. This we believe to be the only ſolution of the difficulty which can be given by man; but it is the very anſwer given by the Newtonians, to thoſe who object to them the abſurdity of ſuppoſing matter to be affected by matter at a diſtance. That the motions of the heavenly bodies are affected by the preſence of each other is a fact, ſay they, which appears incontrovertible. "We have aſcertained with preciſion the laws by which theſe motions are regulated; and, without troubling ourſelves with the true phyſiological cauſes, have demonſtrated the agreement of the phænomena with the laws. The interpoſition of this celeſtial fluid removes not a ſingle difficulty with which our doctrine is ſuppoſed to be clogged. To have recourſe to it therefore can ſerve no purpoſe, even were the phenomena conſiſtent with the nature of an elaſtic fluid, conſidered as a phyſical cauſe; but this is not the caſe. It is demonſtrable (ſee ASTRONOMY and DYNAMICS in this *Suppl.*) that the motions of the heavenly bodies are not conſiſtent with the mechaniſm of an elaſtic fluid, conſidered as the cauſe of theſe motions; and therefore whether there be ſuch a fluid or not diffuſed through the ſolar ſyſtem, we cannot allow that it is the great agent in nature, by which all its operations are carried on."

"Such might be the reaſoning of a well-informed Newtonian in this controverſy; and it appears ſo concluſive againſt the objections of Hutchinſon to the Newtonian forces, as well as againſt the agents which he has ſubſtituted in their ſtead, that ſome of our readers may be diſpoſed to queſtion the ſoundneſs of that man's underſtanding, who could become a Hutchinſonian ſo zealous as Mr. Horne. But to theſe gentlemen we beg leave to reply, that the ſoundeſt and moſt upright mind is not proof againſt the influence *of a ſyſtem*, eſpecially if that ſyſtem has novelty to recommend it, and at the ſame time conſiſts of parts, of which, when taken ſeparately, many are valuable. Such was the ſyſtem of Hutchinſon, when adopted by Mr. Horne. It was then but very little known; it could be ſtudied only through the medium of Hebrew literature, not generally cultivated; and that literature, to the cultivation of which Mr. Hutchinſon had given a new and better turn, is in itſelf of the utmoſt importance. Let it be obſerved too, that the Hutchinſonians have, for the moſt part, been men of devout minds, zealous in the cauſe of Chriſtianity, and untainted by Arianiſm, Socinianiſm, and the other hereſies which have ſo often divided the Church of Chriſt: and, when all theſe circumſtances are taken into conſideration, it will not be deemed a proof of any defect in Mr. Horne's underſtanding, that in early life he adopted the *whole* of a ſyſtem, of which ſome of the parts contain ſo much that is good; eſpecially when it is remembered that, *at firſt view*, the agency of the celeſtial fluid appears ſo plauſible, that for a time it ſeems to have impoſed upon the mind of Newton himſelf.

"But the truth is, that Mr. Horne was at no period of his life a thorough-paced Hutchinſonian. It is confeſſed by Mr. Jones, that "Mr. Hutchinſon and his admirers laid too great a ſtreſs on the evidence of Hebrew etymology; and that ſome of them carried the matter ſo far as to adopt a mode of ſpeaking, which had a nearer reſemblance

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to *cant and jargon**, than to ſound ſenſe and ſober learning. Of this (continues he) Mr. Horne was very ſoon aware; and he was in ſo little danger of following the example, that he uſed to diſplay the foibles of ſuch perſons with that mirth and good humour," which he poſſeſſed in a more exquiſite degree than moſt men. This ſeems to be complete evidence that he was never a friend to the etymological part of the ſyſtem; and the preſent writer can atteſt that, in the year 1786, he ſeemed, by his converſation, to have loſt much of his conviction of the agency of the celeſtial fluid. He continued indeed to ſtudy the Hebrew Scriptures on the plan of Mr. Hutchinſon, unincumbered with the Maſoretic points, or with Rabbinical interpretations; and the fruits of his ſtudies are in the hands of the religious public, in works which, by *that* public, will be eſteemed as long as their language is underſtood." Vol. i, p. 745.

The ſame conteſt is carried to a greater extent, againſt the learned and excellent Mr. Parkhurſt, in the article CHERUBIM; and the doctrine of Hutchinſon is oppoſed by nothing leſs than mathematical demonſtration, by Profeſſor Robiſon, in the articles *Aſtronomy* and *Dynamics*, alluded to in this citation. The article GALVANISM, as treating a philoſophical ſubject almoſt new, and explaining it with great clearneſs, is well worthy of the reader's attention; and it is further extended in the article TORPEDO.

It will not be expected that we ſhould attempt a very extended account of a work ſo abundant in matter. What we have here ſaid will direct our readers to the principal ſources of curious information, the reſt they muſt do for themſelves. We ſee with pleaſure, in the ſhort Preface already mentioned, ſome ſuggeſtion of a work ſtill more improved, to be expected hereafter from the ſame editor. "Experience," he ſays, "has led me to think that it (the Encyclopædia) is ſuſceptible of ſuch improvements as would enable the editor to carry the work *nearer* to perfection, even with leſs trouble to himſelf." May he, if he undertakes it, fulfil his deſign with complete ſucceſs! is our cordial and concluding wiſh.

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* We have borrowed theſe important arguments, as deciſive againſt the leading principles of Hutchinſon, and at the ſame time replete with candour towards his followers. The hypotheſis of the celeſtial fluid, which is ſuppoſed to be compoſed of *fire*, *light*, and *air*, and to be itſelf an emblem of the Trinity (ſee Jones's Trinitarian Analogy) is more particularly refuted in the article CHERUBIM, vol. i, p. 406. We may here caution ſome readers from ſuſpecting *us* of *Hutchinſonianiſm*, for having cited and praiſed the works of *Hutcheſon*, on a late occaſion, from Dr. Parr's Sermon. *Hutchinſon* and *Hutcheſon* were very different men. A diſtinction which a well-intentioned writer has lately failed to make, when he ſtigmatizes one of Dr. Parr's quotations from the latter, as *Hutcheſonian jargon*. Though he ſpells it properly, it is evident that he underſtood it wrongly; for Hutcheſonian was never applied as a ſtigma to the moral Philoſophy of Hutcheſon; nor was it ever termed jargon. *See Jerningham's Selections from Boſſuet*, 3d edition, p. lxxxiii. *Rev.*

ART. VIII. *Diſcourſes on various Subjects. By Thomas Rennell, D. D. Maſter of the Temple.* 8vo. 365 pp. 8s. Rivingtons. 1801.

WHEN an unknown author preſents himſelf before the public, it is our duty to deſcribe, as juſtly as we are able, his talents and qualifications. Very different is the caſe before us. Dr. Rennell, both to readers and hearers of ſermons, is ſo well known for his learned and ingenious illuſtration of the truth, his energetic ſtyle of compoſition, his firm and truly Chriſtian adherence to the beſt principles and beſt doctrines, that to deſcribe and characterize his merits more particularly muſt be wholly ſuperfluous. Of the volume here announced, a large part has already received our juſt commendations, when ſome of the Diſcourſes appeared, from time to time, in a ſeparate form*; our preſent buſineſs therefore will be chiefly with thoſe Sermons which are now firſt given to the world. From theſe we ſhall carefully ſelect a few ſtriking paſſages, ſufficient to ſatisfy our readers, that as the former claſs deſerved to be collected, the latter is well worthy to appear united with it.

The Sermons from which we ſhall principally take our ſpecimens, will be the ſeventh and the ninth. Not that there are not in other parts of the volume many paſſages which highly deſerve to be copied and commended; but as our ſelections muſt be limited in extent, we will take thoſe in preference to the reſt, which moſt immediately apply to the diſorders of the times, which it was the firſt cauſe of our undertaking, and will be the unceaſing object of our zeal and care to counteract.

The ſeventh Diſcourſe was indeed reviewed by us on its firſt publication, but too briefly, (whether from haſte, or any accidental cauſe) and we feel that we owe the author the juſtice of inſerting at large the following paſſages. The ſubject of the Sermon is Blood-guiltineſs, and the particular example, the then recent murder of the unfortunate Queen of France. After ſpeaking of the BLOOD-GUILTINESS which may be incurred by rulers or ſubjects, and denouncing, in all its force, the dreadful ſentence of the Scriptures againſt thoſe who reſiſt unlawfully—that they "ſhall receive unto themſelves *damnation*"—a word, as he juſtly remarks, "in ſpite of every palliative, ſtrong and emphatical," he thus proceeds:

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* See Brit. Crit. vol. iii, 344; iv, 74; viii, 181; ix, 661; xii, 545; xiii, 669.

"To

" To ABSOLUTE PERFECTION neither Civil Government or Civil Governors can poſſibly be brought; and if the IMPERFECTIONS of theſe are to be the cauſe of tumult and inſurrection, aſſuredly bloodſhed and diſorder muſt be univerſal and perpetual over the whole face of the earth. By God's bleſſing WE live under a Government NEARER to perfection, confeſſedly and avowedly, than any of which record has reached us. But yet perhaps a more perfect form of polity may be imagined by ſpeculative men, although, if the experiment were tried, it would not practically be obtained.

" To ſtimulate then men to acts of reſiſtance to Magiſtrates, becauſe IMPERFECTIONS remain in any form of Government, is ſurely to reſiſt the ordinance of that God, who NEVER INTENDED to beſtow ABSOLUTE PERFECTION on any ſyſtems of laws here below. So many circumſtances muſt concur and conſpire to render a ſubſtantial change ſalutary and beneficial to a community AT LARGE, that a wiſe man will *heſitate*, and a GOOD man *tremble*, in taking any part in the ſubverſion of the Government under which the providence of Almighty God has placed him. A man who really fears God, and who eſteems himſelf accountable to him, will, if he ever conſents to meaſures of the ſlighteſt innovation, *take good heed to his ways*. Not only his actions, but even his WORDS will be guarded. He will conſider, that for every ſtep he takes, not only originating in paſſion and fraud, but even in precipitation and inadvertency, he ſtands accountable for every conſequence which may reſult from them. His prayer to God will be, early and late, public and private, " *Deliver me from Blood-Guiltineſs, O Lord.*" P. 197.

" Pride and Petulance, Rancour and Spleen, Luſt of Lucre, and Fear of Juſtice, the Preſſures of Poverty and Reſtleſſneſs of Guilt, have, to compaſs their ends, induced men to ſet at *nought* the groans, and tears, and agonies of the numerous victims of ſocial diſcord and civil commotion. Such have been, I repeat it, in ALL AGES, the ſcourges of mankind, ſcattering deſolation and deſtruction over the moral creation of God.

" If we may truſt the uniform tenor of hiſtorical record, no deſcription of men ever exiſted, in whom all pity for the ſufferings of mankind, all fear of the retributive juſtice of ALMIGHTY GOD, have been more completely and invariably extinguiſhed, than in thoſe who have aſſumed the characters of popular leaders, and peculiar aſſertors of the rights and privileges of their fellow citizens. Who have been leſs ſcrupulous of the means by which they accompliſhed their ends? Who have waded through more blood, either to obtain or to preſerve their booty, their power, their elevation? What Tyranny more implacable in the ſacrifices with which it gorged itſelf, than the ſtern ferocity of MARIUS, the mock clemency of CÆSAR, the proſcriptive libertiniſm of ANTONY, or the cool, digeſted, murderous determination of CROMWELL? Every one of theſe in their day pretended to be lovers of their country—they *duped*, they *plundered*, they *oppreſſed* it.

" Let us then beware how the plauſible pretences of any ſet of men ſo operate upon our paſſions, as to render us inſenſible of the ſtain of *Blood-*

Blood-Guiltineſs—of the crime of being acceſſary to a ſubverſion of thoſe laws and that order in this land, which are at this moment, as for above a century paſt, our ornament, our diſtinction, and our ſafeguard. Nothing can ſurpaſs the GUILT of ſuch an attempt, except the FOLLY of it.

"The FOLLY of it is prominent indeed, but in none more than in the firſt authors of deluſion and diſcord—becauſe hiſtory proves, and recent experience moſt awfully confirms that proof, that in this ſyſtem of crimes, the firſt *perpetrators*, by the juſt deſignation of Almighty God, are invariably the firſt and ſevereſt *ſufferers*. *They* incur the *guilt*, but *others* reap the *fruit* of their machinations. Nor is it enough for the well-intentioned to anſwer, that they only intend a *Reformation* of the Government, and not its *Subverſion*—from ſimilar pretences all inſurrections have originated.

"The GUILT of it, permit me to ſay, is at the preſent criſis of a deeper and more aggravated complexion, than at any former period in the annals of mankind. To diſclaim, with ſtudied ſcorn, all reverence for the ſuperintending Providence of Almighty God—to reject with mockery every apprehenſion of a judgment to come—to harden the murderer, by telling him by public authority, that after death his crimes and conſcience will be buried in eternal ſleep—all this has not been the ACCIDENTAL CONSEQUENCE, but the BASIS and ESSENTIAL PRINCIPLE of (what the POVERTY of language obliges me to call) the *political ſyſtem* of thoſe wretched regicides, who are alternately threatening mankind with the *contagion of their principles*, or appalling them by the horrors of their crimes.

"God knows, that in this ſtate of ſin and miſery, of change and calamity, the page of hiſtory ſhews how much man has *corrupted his ways before God*, and with what *violence the earth* has at all times *been filled*. But to the ſcenes which have been exhibited, and are ſtill exhibiting in France, no parallel occurs to the aſtoniſhed mind! Whether we view the extended ſcale on which this ſcheme of maſſacre was projected, the ſteady and relentleſs ſeverity with which it has been purſued, the principles and paſſions from which it originated, or the ſpirit of calm, SPORTIVE, inventive barbarity with which it has been in thouſands of inſtances executed, experience, language, and even conception fail us! "*The Angel of God hath poured out his phial on the rivers and fountains of waters, and they have become* BLOOD." P. 200.

In the ninth Diſcourſe, preached at the Viſitation of the Biſhop of London in 1795, and (we believe) till now unpubliſhed, we find the moſt important ſuggeſtions on the actual ſituation of our excellent Church and the duties of its Clergy, among which we cannot but remark the juſtneſs and the value of the following obſervations.

"But, as I have made mention of ſome of the opinions which by *diſtant approaches* and *indirect* paths lead towards *Socinianiſm*, it may not be improper juſt to advert to propoſals for various innovations, the generality

generality of which have, when we view them careſully, the ſame tendency and deſign.

" To the views of men who are attached either ſecretly or avowedly, to the Socinian hypotheſis, and willing to further theſe opinions by the *ſanction of national* forms, we all know the Litargy of our Engliſh Church oppoſes an INSURMOUNTABLE BARRIER. The ſpirit of primitive piety which animates every part and portion of it, that beautiful and moſt affecting ſimplicity which renders it at the ſame time intelligible to the rudeſt, and acceptable to the higheſt capacity—the natural and inſpiriting ſublimity by which it raiſes our hearts to God—the ſober fervor with which it mounts our aſpirations to the footſtool of his throne—and the admirable manner in which the diſtinguiſhing doctrines of the Goſpel are intimately interwoven with its texture, all conſpire to produce that *high veneration* in which the bulk of the LAITY of all ranks and profeſſions hold this moſt perfect of all human compoſitions, as the ſacred legacy of the primitive Reformers of our Church. It is ſurely a ſtronger mark of an elevated mind, a pious intention, and a ſound judgment, to acknowledge and admire its perfections, than with a captious, pragmatical, and peeviſh minuteneſs, to inveſtigate its ſmaller errors, and inconſiderable flaws. BUT, it is not either inaccuracy of expreſſion, or what ſuch ſcrupulous judges may be pleaſed to call obſoleteneſs of language, or leſſer miſtakes which excite the induſtry, and attract the notice of the generality of objectors.—The DOCTRINES which are incorporated with it, and from which its tone and ſpirit are derived, are the real cauſe of complaint and averſion.

" The prayers occaſionally directed to the Redeemer of mankind, the confidence raiſed in its merits, the devout proſtrations before the high majeſty of his tranſcendant nature, communicating a principle of pious and Chriſtian vitality to the whole, are the ſtrong bulwarks which it is the real purpoſe of theſe affected, feeble, and ſophiſtical cavils, to undermine and deſtroy. The ſame ſpirit and the ſame views have given riſe to thoſe various propoſals for either the *bold* project of a *new tranſlation*, or the more *ſpecious* one of a *reviſal* of the preſent verſion of the Holy Scriptures. From either of theſe ſchemes there CAN be ſo *little gained*, and MAY be ſo *much hazarded*, that the probable good bears no manner of proportion to the threatened danger. We have indeed ſpecimens of new *verſions*, both of the whole and various parts of the Old and New Teſtaments. Some of them, particularly of the *Old Teſtament*, clearly intended as a vehicle for looſe and licentious ſpeculation*. The language of the *New Teſtament*† is diſtorted in violation of all analogy of ſenſe and diction, to ſpeak the opinions of Socinus. But even the BEST of theſe ſpecimens, executed by men of acknowledged talents and ſoundneſs of opinion, recommend moſt ſtrongly by their avowed *inferiority* in every eſſential point, an adherence to that we are already in poſſeſſion of. With regard to a REVI-

" * Vide Dr. Geddes's New Tranſlation of the Pentateuch.

" † This alludes to G. Wakefield's Tranſlation of the New Teſtament."

SION,

SION, it is of little importance that a few particles be adjuſted, a few phraſes poliſhed, if the whole fabrick of that faith which was once delivered to the ſaints is thereby ſhaken to its foundations. For the *extent* and *progreſs* of ſuch a reviſion, or the objects it may embrace, no man who is acquainted with the ordinary courſe of theological proceedings can at ALL calculate. With regard to the *New Teſtament*, I am ſure we may confidently affirm that, in a* well-known inſtance, the induſtry, learning, and abilities, which have been ſedulouſly exerted in collecting the miſtakes and inaccuracies which are ſaid to exiſt in the received verſion, have ſcarcely been able to produce a SINGLE ERROR by which any *material fact* or *doctrine* is affected. Add to this, that the grandeur, dignity, and ſimplicity of it, is confeſſed even by thoſe who wiſh eagerly to promote a reviſion, and by the moſt eminent critics and maſters of ſtyle it is allowed to exhibit a more perfect ſpecimen of the INTEGRITY of the Engliſh language, than any other writing which that language can boaſt†. But the *grounds* on which theſe

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" * Vide " Obſervations on the Engliſh Verſion of the Goſpels and Epiſtles," by John Symonds, LL. D. Profeſſor of Modern Hiſtory in the Univerſity of Cambridge. For this learned and excellent perſon, I am proud to profeſs the greateſt public reſpect, and private regard. But I muſt be permitted to ſay, that if *his* talents and acuteneſs could find ſo very few material errors or defects in the common verſion of the New Teſtament, there is ſmall occaſion to reſort to a new tranſlation, or a reviſion of the old.

" † Thoſe who indulge themſelves in precipitate objections to the *language*, and what *they* term the *obſolete* phraſeology, both of our tranſlation of the Scriptures, and our Engliſh Liturgy, will do well to attend to the ſentiments of Dean Swift, in his letter to the Earl of Oxford, then Lord High Treaſurer.

" It is your Lordſhip's obſervation, that if it were not for the Bible and Common Prayer book in the vulgar tongue, we ſhould hardly be able to underſtand any thing that was written among us an hundred years ago; which is certainly true: for thoſe books being perpetually read in churches, have proved a kind of ſtandard for language, eſpecially to the common people. And I doubt whether the alterations ſince introduced have added much to the beauty or ſtrength of the Engliſh tongue, though they have taken off a great deal from that *ſimplicity*, which is one of the greateſt perfections in any language. You, my Lord, who are ſo converſant in the ſacred writings, and ſo great a judge of them in their originals, will agree, that no tranſlation our country ever yet produced, hath come up to that of the Old and New Teſtament: and by the many beautiful paſſages which I have often had the honour to hear your Lordſhip cite from thence, I am perſuaded that the tranſlators of the Bible were maſters of an Engliſh ſtyle *much fitter* for that work, than any we ſee in our *preſent writings*, which I take to be owing to the *ſimplicity* that runs through the whole. Then, as to the greateſt part of our Liturgy, compiled long before the

theſe projects are to be reſiſted, are much more ſerious and important. For when we ſee men of the moſt latitudinarian principles UNIFORMLY preſſing forward this dangerous propoſal, when we ſee the moſt unbounded panegyrics beſtowed on thoſe who have converted the Moſaic hiſtory into allegory, and the New Teſtament into Socinianiſm, when we ſee theſe attempts ſtudiouſly ſoftened and applauded by the *advocates* for this projected reviſion, we muſt conjecture that ſomething more is meant than a correction of miſtakes, or an improvement of diction. Thoſe *doctrines*, the demolition of which we know to be, in late inſtances, the grand object of ſuch innovators, when they propoſe alterations in articles of faith, or correction of liturgical forms, are ſurely in ſtill greater danger when attempted by the ſame men under the diſtant approaches of a *reviſion* of our Engliſh Bible." P. 236.

The concluſion of this Diſcourſe, in which the preacher with much energy touches on the danger of too great an approximation in the clergy to the manners of the times, is of ſuch peculiar excellence and utility, that we muſt give it entire.

" In the preſent day," he moſt juſtly ſays, " it is perhaps a want of abſtinence from amuſements, which (as far as my obſervation can carry me) has contributed more to diminiſh the power and effect of our labours, and to lower the dignity of our character, than it is poſſible to conceive or calculate. Nor doth it reſt here—Levity of manners *muſt* affect our *doctrines*. Theſe, it will be neceſſary for us in mere ſelf defence, to lower down to the ſtandard of our PRACTICE. But to be drowned in faſhionable amuſements, to go down the full tide of pleaſure and diſſipation, is not to diſcharge our duty to our Flocks, our King, and our Country, in this moment of their greateſt need. It is ſurely to *cheat* mankind of thoſe exertions, by which alone peace, virtue, ſubordination, and happineſs can be reſtored and perpetuated among us. At a time when the ſoldier is undergoing his temporal warfare, courageouſly ſtruggling againſt the fatigue of his labours and the anguiſh of his wounds, it ill becomes us ſoldiers of Chriſt to ſlacken OUR activity, reſolution, and fidelity in this our ſpiritual career.

" Men in ſuch circumſtances ſhould be aware, that every approximation to the MANNERS of the world, ſets us nearer to the *morals* of

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the tranſlation of the Bible now in uſe, and little altered ſince; there ſeems to be in it as great ſtrains of true ſublime eloquence, as are any where to be found in our language, which every man of good taſte will obſerve in the Communion Service, that of Burial, and other parts.

" With this opinion the late Lord Monboddo, whoſe eminent and profound critical ſkill in ancient languages rendered him a conſummate judge of the ſtructure and beauties of our own, entirely coincides—" I hold (ſays he) the *Engliſh Bible* to be the *beſt ſtandard* of the Engliſh language we have at this day." Vide Origin and Progreſs of Language, vol ii, p. 141."

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it. And woe be to that Miniſter of the Goſpel who by a flagrant act of known profligacy, at *any* time, adds by his conduct to the triumph of the wicked, to the affliction of the virtuous, to the ſeduction of the innocent, to the perverſeneſs of the captious, and to the general furtherance of the powers of Hell and of Darkneſs! But at THIS tremendous criſis, what can be ſaid of ſuch a conduct! Is it to tear open thoſe wounds which we ſhould be binding up with the tendereſt affection,—it is to ſtrike a deep and deadly blow at the vitals of our fainting country,—it is to diſpenſe *poiſon* inſtead of medicine to a languiſhing and confiding patient,—it is to ſtifle all natural affection for thoſe of our neareſt relatives, who muſt partake of the temporal effects which our example occaſions! If ſuch there be, not I truſt many in number, well may the Apoſtle exclaim, "*Wretched men that they are, who ſhall deliver them from the body of this death?*"

"From the edification I have received from moſt of my brethren who are employed in the miniſterial office in this metropolis, than whom I believe no body of Clergy in theſe latter times have exhibited a more ſteady, ſincere, and conſpicuous piety,—from the perſonal knowledge I have of ſome, who by the purity of their conduct, and the fervor of their zeal, would have been an ornament to the beſt and moſt primitive ages of the Church; from the eminent virtue, zeal, and piety, of that excellent PRELATE whom God has called to the government of this Dioceſe, I am convinced that in theſe ſentiments I ſhall meet with the cordial concurrence and agreement of thoſe who now hear me. All in this venerable aſſembly will join me in fervent aſpirations to the great Shepherd of the Sheep, that he will give his heavenly protection to his faithful expecting Church, and that after all our trials, ſtruggles, anxieties, temptations, and afflictions are ended, we may have ſo fought that good fight, and ſo finiſhed our courſe in this our *earthly* and *militant* ſtate, that we may be thought worthy to be admitted to that triumphant Church above, where, in the preſence of God and of his Chriſt, "*the tears ſhall be for ever wiped from every eye,*" P. 244.

It is from want of ſpace more than from want of inclination, or from the ſmalleſt inferiority in the other Sermons, that we withhold any further extracts. But, reſpecting Diſcourſes ſo excellent, ſomething ſhould be ſaid to diſtinguiſh the ſpecific merits of each. *Diſcourſe I. On Gaming*, has been juſtly celebrated as a remonſtrance of great force, againſt a moſt degrading and deſtructive vice. If the author has been ſuppoſed to include too indiſcriminately under his cenſure the innocent amuſement (if taken in moderation) of frugal play, the objection, we think, is obviated ſufficiently in an Appendix now ſubjoined.

The ſecond Diſcourſe, on *Old Age*, proves diſtinctly, and with ſound argument, that neither pleaſure, ambition, or knowledge, except *the knowledge of Chriſt and him crucified*, can afford ſubſtantial comfort to declining life; and that the

ſtores then to be enjoyed muſt be provided principally in youth.

Diſcourſe III, contains a maſterly and learned proof that the doctrine of Benevolence is, and of neceſſity muſt be, unknown to *Natural Religion*, and reſts, notwithſtanding all the pretences of modern Philoſophy, on Chriſtianity alone. Here we cannot forbear to quote a part of one Note, and the whole of another, in which the ignorance of T. Paine is moſt juſtly expoſed.

" The author of " *the Age of Reaſon*" is pleaſed to aſſert, that "the Bible *of the Creation* is inexhauſtible in texts." Yet ſo ill was it underſtood by Cicero, who *knew not*, and Mr. Hume who *rejected* the Goſpel, that both confeſſed that utter doubt and uncertainty was the reſult of the beſt philoſophy." P. 103.

" Of the Divine Nature, Cicero aſſerts, " *Res nulla eſt de quâ tantopere non ſolum* INDOCTI, *ſed etiam* DOCTI *diſſentiant;*" and a little before, " *Qui Deos eſſe dixerunt tantâ ſunt in varietate et diſſentione, ut eorum moleſtum ſit dinumerare ſententias.*" De Nat. Deor. This citation will enable the moſt ſuperficial reader to diſcern the broad, vulgar, and elementary ignorance of the following poſitions of Mr. T. PAINE in the above-mentioned tract:—" Deiſm, then, teaches us, without the *poſſibility of being deceived*, ALL that is neceſſary, and poſſible, to be known. The creation is the *Bible* of the Deiſt." " Inſtead of ſtudying theology, as is now done, out of the Bible and Teſtament, it is neceſſary that we refer to the *Bible of the Creation. The principles we diſcover there are eternal and of divine origin; they are the foundation of all the ſcience that exiſts in the world, and muſt be the foundation of theology.*"—Aſſertions ſo groſsly ignorant may be *expoſed*, but ſcarcely *need confutation*. Nothing can give them a momentary importance or currency but the growing neglect of ancient learning, and the foppiſh indolence of the age. But let it be remembered, that if men of HIGH RANK *will* embalm the memory, and ſpread the poſthumous ſneers of GIBBON, the vulgar, corrupted by their example, will ſwallow the atrocious blaſphemies of PAINE. Let THEM, therefore, look to the conſequences." Ibid.

Diſcourſe IV, was preached for the Benefit of the Charity for the Sons of the Clergy, and a more animated and rational defence of the Church of England could not be pronounced. It well exemplifies what the author himſelf ſo juſtly aſſerts in another place.

" We may conclude that a temperate and decided zeal for the peculiar and diſtinguiſhing doctrines of the Church to which we belong, is not only *reconcileable* to our duty as Chriſtians, but *inſeparable* from it, in this its hour of *danger* and *difficulty*. Well may this chaſte ſpouſe of Chriſt exclaim with affection to her true ſons in theſe days, " *Ye* have continued with me in my tribulations." P. 236.

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The fifth Diſcourſe moſt excellently ſhows how we ought to rejoice before God for his preſent mercies to us; namely, to "rejoice with trembling," Pſal. ii, 11. "Great," ſays the author, "are the dangers we have ſtill to encounter, and ſtupendous are the obſtacles we have yet to ſurmount, calling for every reſource of courage, ſobriety, patience, energy, and activity." P. 162.

Diſcourſe VI, explains the true foundations of the Chriſtian Benevolence, aſſerted before in the third.

The ſeventh we have already noticed, and its tendency may be collected from our extracts.

The eighth Diſcourſe illuſtrates the great Chriſtian doctrine of Atonement, and aſſerts it againſt "the foppiſhneſs of an apoſtate age," and "that ſhort-ſight reaſon which," as the author truly obſerves, "is ſeldom weaker than in thoſe who affect the largeſt portion, and the cooleſt exerciſe of it." P. 222.

From the ninth, we have given ſufficient ſpecimens.

Diſcourſe X, preached before the Trinity-Houſe in 1797, expatiates, with thankfulneſs, on the advantages of our inſular ſituation, and commercial proſperity. To this Sermon is ſubjoined the following Note.

"This Sermon was preached *before* the victories obtained by Earl St. Vincent, Lord Duncan, and Lord Nelſon. Such an acceſſion of national ſtrength and ſecurity as theſe heroes have earned for their country, within ſo ſhort a ſpace of time, even the moſt ſanguine enthuſiaſm could not have anticipated. May the glory be aſcribed unto God!"

Diſcourſe XI. This Sermon, which ſo amply and ably explains the effects of ignorance, in producing both ſuperſtition and Atheiſm, is moſt highly worthy of attention, and truly fit to be delivered before an ancient Univerſity.

Diſcourſes XII, XIII, XIV, are on Death and Sin, from the important text, 1 Cor. xv, 56, 57. They offer a collective and a maſterly view of the natural and invincible evils brought upon the human race by Sin, and of the only effectual remedy, the ſacrifice and merits of our bleſſed Saviour.

With this view of the preſent volume preſented to him, what ſerious and reflecting Chriſtian can poſſibly doubt, that the whole is truly worthy of his peruſal and moſt ſerious conſideration? To ſuch we earneſtly recommend it.

ART.

ART. IX. *A Treatiſe on Land-Surveying, in Six Parts. Part I. contains Definitions and Problems in Geometry. Part II. Rules for finding the Content of Land without uſing a Chain, but by ſtepping the Dimenſions, by which any Huſbandman, who knows the firſt Five Rules of Arithmetic, may find the Content of his own Work. Part III. To ſurvey with the Chain and Croſs. Part IV. To ſurvey with the Chain only. Part V. Rules for parting off any given Portion of a Field, in Form of a Triangle, Square, or Parallelogram. Part VI. A full Explanation of the Method uſed by the moſt eminent Surveyors, in meaſuring and planning a Farm or a Lordſhip, with a Chain only. Illuſtrated with Five Copper-Plates, and an engraved Fac-ſimile of a Field-book. The Plates exhibit the progreſſive Steps of planning a ſmall Farm, and point out the Appearance of the Plan in Six different Stages. By Thomas Dix, of Oundle. The Whole illuſtrated with One Hundred and Eighty Diagrams, and Ten Copper-Plates.* 8vo. 5s. Iceley. 1799.

THIS work, the author informs us, is deſigned for the uſe of ſchools; to inſtruct boys in the firſt rudiments of land-ſurveying by the chain and croſs only. It is divided into Six Parts. The 1ſt contains a few definitions, and thirty-nine problems in practical geometry, without demonſtrations, wherein nothing uncommon is advanced on the ſubject. The 2d contains rules for finding the content of land without uſing a chain, by *ſtepping* the dimenſions, the knowledge of the four firſt rules of arithmetic being all that is previouſly neceſſary. The author ſuppoſes that a perſon, by half an hour's practice, can aſcertain the length, in yards, of any line, by walking or ſtepping over it, nearly enough for common occaſions. But this, we think, is at beſt only gueſſing at the content, and attended with more labour than the uſe of the chain. This method is exemplified by twelve diagrams. The 3d by eighteen examples directs how to ſurvey with the chain and croſs. Rough ſketches are given of the pieces to be ſurveyed in a field-book, the dimenſions put down, and the points where offsets cut the baſe lines noted. Hence are the fields planned, and their contents found. This mode of ſurveying is indubitably the moſt eligible, as no errors can poſſibly ariſe, if the neceſſary dimenſions are attended to; and it is now adopted by the moſt ſkilful ſurveyors. In the 4th part, we have directions to ſurvey with the chain only. The ſketch of the field is here alſo taken with the dimenſions only for plotting it. When the field is plotted,

plotted, further dimenſions are taken by the ſcale for finding its content. This part, if at all neceſſary, ſhould have been confined to rectilinear figures, and not have compriſed thoſe where offsets are neceſſary to be taken, and conſequently the croſs uſed. Indeed, we ſee no neceſſity for the inſertion of this part at all, as it is included in the third. The 5th ſhows how to part off any given portion of a triangular and rectangular field. This the author alſo elucidates by a variety of examples where the bounds are curvilinear. Theſe leſſons will be found very uſeful to the young ſurveyor, by inſtructing him to divide all ſorts of fields, or cut off any deſired quantity from thoſe given. And the 6th treats of the method uſed for ſurveying and planning ſeveral fields together; ſuch as farms, lordſhips, &c. Here the author recommends the dimenſions to be regiſtered in a field-book, without making any ſketch whatever. To illuſtrate this method, he has added an engraved *fac-ſimile* of a field-book. This way of ſurveying, though ingenious, and preferred by ſome ſurveyors, we think a ſource of numberleſs errors, eſpecially in intricate places. The method in part the 3d, although inſtanced there in ſmall fields, may be applied to ſurveys of any extent. The author, however, has done well to ſhow this mode of meaſuring, as it may be adopted or let alone, when the ſcholar has gained experience on the ſubject. As an uſeful inſtrument for ſurveying roads, villages, &c. we think a part might have been, with great propriety, added, on the application and uſe of the Theodolite; but the work, in its preſent ſtate, may be advantageouſly introduced into ſchools. and is not unworthy of the attention of young practitioners in ſurveying.

ART. X. *Letters addreſſed to a young Man, on his firſt Entrance into Life, and adapted to the peculiar Circumſtances of the preſent Times. By Mrs. Weſt, Author of "A Tale of the Times," "A Goſſip's Story," &c. In Three Volumes.* 12mo. 16s. 6d. Longman and Rees.

WE have often had occaſion to review and to commend the compoſitions of this female author, whoſe principles are ſound, and whoſe general ſtyle of writing is correct and elegant. The work before us is addreſſed to her ſon, the ſame youth, as we underſtand, who is the ſubject of the eighth Sonnet (p. 200) in the firſt volume of thoſe Poems, which ſhe publiſhed in 1799, and on which we beſtowed the tribute of deſerved applauſe. The ſentiments which that Sonnet breathes

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are dilated through these volumes; which may be considered as a very valuable addition to the library of youth, in the dangerous interval between childhood and adolescence. The doctrines they teach are orthodox, temperate, uniform, and liberal (in the true meaning of the word liberality) and the manners they recommend are what every judicious parent would wish a son to adopt.

In truth, we cannot but congratulate our country on the useful application of female talent, whose *occasional* perversion we have sincerely deplored; and we must be allowed to observe, that while Mrs. More has addressed the higher ranks of life, with energetic persuasives and lively remonstrances, against the folly and criminality of fashionable selfishness—and Mrs. Trimmer devoted her useful and valuable labours to the temporal and eternal interests of humble life—the middle station seemed so far neglected, as to be seldom addressed by appropriate and peculiar remarks. It is for the numerous and important classes of society who occupy this rank, that the present work is framed.

Its distinguishing features are a desire to extend the *knowledge*, and promote the *practice*, of Christianity, as taught in the Scriptures, and expounded in our establishment; a wish to repel the arrogance and self-sufficiency which appear to be prevalent features in the character of the younger classes of the present times. Their prevalence, indeed, seems to form a new epocha in manners, extremely ominous to the public welfare.

To many valuable hints on the subject of manners succeeds a spirited attack on the tenets of the new philosophy, which are successfully exposed; with a few political observations, which seem rather dictated by the spirit of a moralist than of a *Quidnunc*; and the work closes with remarks on the fatal tendency of that system of education, which, excluding all religious principles, professedly aims at invigorating the passions, at bursting the bonds of controul, and destroying all the principles of subordination.

This work appears to us so highly valuable, that we feel ourselves called upon, by the duty we owe to the British youth, to give it a very extensive examination; and we are the rather inclined to be diffuse in our remarks, from an apprehension that Mrs. West's determined resistance to the pestiferous doctrines, which are circulated in a thousand shapes to attract unwary youth, may rouse the resentment of many puny critics, who feel interested in the success of those writings, against which she has hurled the gage of defiance. We so heartily concur in her opinions, every article on which she treats appears to us so important, and so highly entitled to the attentive consideration

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of youth, that we feel doubtful from what part to make our extracts. But, leſt our readers ſhould ſuſpect the juſtice of our eulogium, we ſhall proceed to give ſpecimens of the manner in which Mrs. Weſt enforces her opinions.

The motives for the work are ſtated in the Introduction.

"This publication owes its birth to the feelings incident to an anxious mother, on the occaſion of a beloved ſon's firſt removing from the ſafe ſhelter of the parental roof. The dangers to which young men are, in this age, particularly expoſed, occaſioned a diffuſe correſpondence, in which moſt of the ſubjects were diſcuſſed that are *now* enlarged upon, arranged in a more methodical manner, and preſented to the world in a form very diſſimilar to their original ſhape. It occurred to the writer, that her inſtructions (being adapted to the peculiar circumſtances of the times, and the ſtation of the youth, to whom they were addreſſed) differed eſſentially from any work of the kind which had fallen under her notice. This may be owing to her limited information; but, as the conviction was ſtrongly impreſſed upon her mind, ſhe may at leaſt aſpire to the praiſe of *intentional* originality." P. ix.

Her remarks on the tendency of thoſe Letters, and her pleas for indulgence to their ſmaller defects, are modeſt and ingenuous. When ſhe treats of the dangers to which young men in the preſent times are peculiarly expoſed, one ſuggeſtion forcibly ſtruck us; and it appears of ſufficient importance to deſerve—may we not ſay *epiſcopal* or *magiſterial* interference? We recommend it to general and ſerious conſideration.

"Should parents, guardians, or maſters honour theſe pages with their peruſal, they are moſt earneſtly intreated to conſider the conſequences of a cuſtom, which the revolution which has taken place in the habits of traders of eminence, and profeſſional men, has introduced: ſhe means that of releaſing themſelves from any reſtrictive power over the young people whom they employ, by no longer permitting them to be *inmates* of their families. They free themſelves indeed from a troubleſome reſtraint, and they may ſuppoſe that they avoid any reſponſibility, by thus abjuring the uſe of their power of guardianſhip. But will conſcience, will even prudence, or ſelf-intereſt, juſtify the wiſdom of this proceeding? The hours of buſineſs, which are paſſed under the maſter's eye, will be well ſpent. Hours of employment generally are: but how will thoſe of leiſure be filled? Is it not requiring too much from volatile impaſſioned youth, to truſt it ſo entirely to its own guidance? After a day ſpent in the exertions of buſineſs, will many young men, who feel themſelves accountable to no one for their conduct, quietly retire to a ſolitary lodging, deſtitute of ſocial comforts, when the tavern, the theatre, and many more dangerous places of reſort, ſpread their ſeductive temptations? It is in the hours of confidence and ſociability that the heart expands; but can a maſter expect the ſame fidelity and attachment from a youth from whom he only exacts his tale of work, as if he adopted him into his

family, entered into his intereſts, and, at leaſt for the allotted portion of his ſervitude, conſidered himſelf as a ſubſtitute for natural connections? Does he conceive the danger to which his property is expoſed, by truſting it to one over whoſe expences he does not even keep the check of obſervation? Will he not entertain an alarm for his own ſecurity, when he looks at his clerk's countenance in the morning, and ſees it impreſſed with the viſible effects of a diſſipated vigil, which may probably have been ſpent in the company of ſharpers, who, having cheated the thoughtleſs ſtripling of his little wealth, inſtructed him in the myſteries of plunder, and urged him to the dreadful expedient of purloining his maſter's ſtores? The forgeries and depredations daily committed by *very* young men, in this line of employment, are an alarming proof of increaſed depravity. But are thoſe maſters innocent, who, neglecting every ſpecies of moral and religious inſtruction, or, which in this ſtage of life is ſtill more neceſſary, obſervation, and ſalutary reſtraint, limit their ideas of their own duty to inſtructions in the routine of buſineſs, and a punctual diſcharge of pecuniary obligations?" P. xxxvii.

The firſt Letter treats of the advantages of maternal friendſhip, and invites her ſon to confidential intercourſe. We were much pleaſed with the following remarks.

"You will meet with a thouſand publications tending to impreſs your mind with the idea, that you are a free independent being; and you will be told, that true virtue flows from the unreſtrained exertion, and impaſſioned feelings of ſuch a being. But believe your mother, when ſhe aſſures you, that high ideas of independence are dangerous, and that feeling and ſentiment are blind guides. Virtue requires a ſtable ſupport; and principle, religious principle, can alone afford it.

"The independence which a young man ſhould purſue, is the ability of honeſtly providing for his pecuniary wants, of ceaſing to be a burthen to his friends, and of obtaining by his own exertions a reſpectable rank in ſociety. This ſort of independence neceſſarily engages induſtry, fidelity, attention, obliging manners, and all the modeſt virtues, in its train. The meretricious independence which bewilders the underſtanding in a metaphyſical maze, teaches its unhappy admirers to chace the butterflies of viſionary rights and imaginary duties. Idleneſs, impertinence, arrogance, diſſipation, diſcontent, and all the miſeries attendant on an over-weening confidence in our own deſerts are her ſure and inſeparable attendants.

"Inſtead, therefore, of piquing yourſelf upon the idea of ſuch freedom, do you, my dear child, conſtantly retain a ſtrong ſenſe of your dependance on your maſter, your parents, and your creator; you will then act uprightly and conſiſtently; for, can they be free, who are ſlaves to violent paſſions, who are inflated by pride, miſled by vanity, tortured by diſcontent, and for ever tilting againſt what their diſordered imaginations deem the injuſtice and cruelty of the world?" P. 34.

The ſecond Letter attacks the ſuperſtructure on which modern ſelf-ſufficiency is raiſed, by denying the high pretenſions

of the preſent age to ſuperior pre-eminent wiſdom. It vindicates the academical and other inſtitutions of our anceſtors. The portrait of a low coxcomb is drawn from the life.

" Here let us pauſe, and admire the correſponding unity and wiſdom of a ſyſtem, which is deſigned to form the riſing generation to virtue, and to deter them from vice; to deprive youth of the power of injuring themſelves or others; to compel them to learn before they teach; to underſtand their duty previous to their taking an active decided part in life; to move under the influence of others till their immature judgments are ſtrengthened by habit and experience; to ſave " the hope and expectation of the time" from the ſnares of ſharpers, from the wiles of harlots, from the loſs of health, of fame, of fortune, and from the bitter ſelf-regret which they muſt endure when they ſhall come to know the value of thoſe bleſſings, and ſhall find them irretrievable. And now tell me, ſhould we abandon all precaution, becauſe we do not find that even precaution itſelf is always equal to the deſired end? Shall we renounce what has produced infinite good, what may reſtrain from alarming evil, what cannot poſſibly injure, what may materially benefit; and adopt a wild ſyſtem, not even plauſible in theory, and invariably deſtructive wherever it has been practiſed? Does the example of thoſe unfortunate young men, whom parental weakneſs or negligence have permitted to anticipate the freedom of manhood, encourage the experiment of general imitation? Do the manners of the riſing generation point out the neceſſity of more lenient indulgence? Are the ſpirits of our youths broken by rigour? Are their bodies emaciated by ſtudy and abſtinence? Has diſcipline introduced undue timidity? Is their addreſs ſervile; are their principles abject? Is it to be apprehended, that an overwhelming reverence of their ſuperiors and elders will for ever deprive them of energy enough to to think and act for themſelves? Whence then are theſe diſguſting beings, who daily inſult us with the flippancy of a girl, and the ſwagger of a Bobadil; theſe ſomething, nothings; half bravo, half puppy; ſo great in their own eyes, ſo inſignificant in that of others? Who are theſe, that decide with undoubting confidence; who talk of king-craft and prieſtcraft; theſe legiſlators of the world, theſe arbiters of taſte, theſe deſpiſers of nurſery prejudices, theſe liberal deſiers of all reſtraint and decorum? They laugh very loud, which I ſuppoſe is wit; they ſtare very confidently, which I imagine is good ſenſe; like Drawcanſir, " they dare do any thing becauſe they dare;" which I conclude is true courage and heroic virtue. You meet with them in every place; our rural haunts are as full of them as your crouded town. There are young men of ſpirit, who feel themſelves to be their own maſters. They are of different ages, but the moſt toniſh period is from fifteen to nineteen. Their rank is various, but equality is the watchword of aſſociation; and the ſon of my Lord Duke, if infected with this mania, is almoſt as great a fool as Tim Tartlet. A few fops of faſhion head the band; but the recruits are chiefly raiſed from ſhops and counting-houſes, whence iſſue the valorous knights, with more than Quixote zeal againſt every one who is not as diſorderly and impudent as themſelves." P. 65.

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From the inſtitutions which we have received from our progenitors, the author proceeds, in the third Letter, to examine the character of paſt ages. On thoſe immediately ſucceeding the Reformation, ſhe beſtows a high and juſt eulogium. That this part is enlivened with much humourous remark, we ſelect the following proof.

" Were we to doubt of the hoſpitality, benevolence, and piety of theſe times, a thouſand unqueſtionable witneſſes would riſe up againſt us. I will grant that in charity and benevolence no times can exceed our own. But, in order to form a juſt idea of what our progenitors did, let us remember that poverty enhanced the value of the widow's mite. Our colleges, ſchools, churches, alms-houſes, and hoſpitals, were not founded in times of overflowing opulence. Compare the wealth of any former century with that of the preſent, and you will ſoon perceive, that the property which endowed theſe inſtitutions muſt oftener have been the ſavings of frugal ſelf-denial, than the ſuperflux of abounding wealth. The character of the times was not ſtrongly marked by ſelfiſh enjoyment. Luxury had ſlighter inducements, and people had fewer wants. The annual amuſements of a wake and fair contented our rural belles, and ladies in a higher walk did not extend their deſires in this particular beyond the country horſe-race, or keeping their Chriſtmas with ſome neighbouring family. One new ſuit of clothes ſerved the latter for the gala days of a year; and the former were not aſhamed of the hereditary grandeur of their mother's wedding camblets, though exhibited as often as the owner had occaſion to *doff* the every-day ruſſet. I do not imagine that we are larger than our anceſtors, but we certainly want a vaſt deal more room. A kitchen and a hall then contented people in that rank of life which now feels an *indiſpenſable* neceſſity for a drawing room, eating room, kitchen, ſcullery, and perhaps a little ſnug apartment juſt to *feel comfortable* in when quite alone. Who, of any taſte, but muſt be ſhocked at the idea of a cloſet or cupboard in an apartment which the family live in? Yet in thoſe repoſitories, the frugal lady houſewife uſed to lock up her houſehold ſtores, and the relics of the plain ſubſtantial feaſt. I ſhall diſguſt every body, if I talk of clergymen's daughters ſitting round their mother at their ſpinning-wheels, and liſtening to the recited homely tale; and, who will believe me, if I mention clear-ſtarching as a neceſſary accompliſhment to a woman of fortune? No wonder that every article of dreſs, with the faſhion of ruffs and farthingales, were tranſmitted from generation to generation; ſuch barbarous employments as I have recounted muſt deny that leiſure, and ſtifle that taſte, which now ſo happily ſports in hourly alterations.

" Yet by theſe economical habits were the ſums acquired, by which knowledge and all its conſequent bleſſings were diffuſed upon this land; not only were the ignorant inſtructed, but the hungry were fed, and the naked clad, by the ſavings of plain ſimplicity. The hand of youth laboured, but it gave repoſe to age. Beauty had few opportunities to court admiration, but indigent infancy was cheriſhed. Is there any thing very ridiculous in all this? Are you, like Madam D'Arblay's

Miſs Larolles, mortally offended by the repetition of the ſame morone ſattin, or the eternal recurrence of a ſurloin of beef and veniſon paſty?"

From the age of Elizabeth this author reverts to the ruder period of our manners, and beſtows ſome pains to vindicate the character of the ancient clergy, although before the Reformation, and the feudal Barons from the odium in which they are now generally involved. *General* odium is often unjuſt; and Mrs. Weſt's arguments, drawn from local circumſtances and ſimilar ſituations, deſerve attention.

The fourth Letter recommends hiſtory to her ſon, as a moſt improving ſtyle of reading. It opens with theſe juſt, but, may we not add, couragious remarks?

"You muſt not charge me with ſupercilious contempt of my cotemporaries, or overweening confidence in my own talents and judgment, if I take every opportunity of expreſſing my hatred of thoſe writers, who dreſs up the tenets of the new ſchool of morals in every diſguiſe which the imagination can conceive, in hopes that, in ſome form or other, they may impoſe upon the unwary, and unſettle thoſe principles which they could not avowedly controvert. The principal engines which our anarchiſts employ are thoſe ſlight compendiums of literature that are continually iſſuing from the preſs, which deal in every thing, and diſcuſs nothing; treating their readers with a farrago of geography, hiſtory, biography, natural philoſophy, ethics, and politics; diſhed up with a high ſeaſoning of repartee, joke, pun, and all the devices of *ſtale* wit, new modeled, and adapted to the humour of the day. Let me entreat you to employ your little leiſure in a more improving manner. If theſe compoſitions are innocent, they claim unuſual praiſe; for, in general, theſe light-armed foragers are enrolled in that formidable banditti, who modeſtly propoſe to cure all our calamities, even the phyſical evils which Providence has annexed to our preparatory ſtate, nay even to get rid of Providence itſelf. The puny preeurſors of theſe reforming Titans have nothing to depend upon but their number and their inſignificancy. Like the Pigmies deſcribed in fable, they ſtand aloof and ſhoot their feeble arrows at the coloſſal form of Britiſh greatneſs. The force of the arrow is deſpicable, but the point is dipped in mortal poiſon." P. 148.

In page 177, we meet with the following remark:

"I muſt here make a ſhort digreſſion. Our ſophiſts, with the inconſiſtency natural to erroneous ideas, while they affect to ridicule and diſbelieve holy writ, tranſcribe the beautiful characters of the patriarchs whom they tranſplant from the infancy of the world, and the plains of Meſopotamia, and place them in the newly-diſcovered regions of the earth, or in the remoteſt periods of our own hiſtory. You may meet with Abraham, bereft indeed of faith in his promiſed Saviour, among the wilds of Africa; and I ſhould not much wonder at finding one of our bloody Druids decorated with ſome lineament of Melchiſedec, prince of peace, and prieſt of the Moſt High God. What thoſe

those holy sages were when the wonders of the creation were recent, or when man was favoured by many visible interpositions of the Deity, either in judgment or in mercy, they will suppose savages are now. They, however, forget one important circumstance: the patriarchs had a knowledge of true religion. In consequence of this, they lived in awful expectation of God's promises; they separated themselves from an idolatrous world; they devoted themselves to a pious contemplative life; the offices of priest and king, instead of being unknown, were multiplied; for each of them performed it in their own families. Enlightened by divine wisdom, and frequently favoured by immediate revelations from heaven, they governed their numerous households, and offered sacrifices to the God of their fathers. If any *nation* can now be found so favoured, I willingly allow that they may enjoy such a pre-eminent degree of virtue and wisdom, as to need no superior nor any restrictive or coercive institutions. Such independant families might sojourn in any land, and not destroy the peace thereof."

We think this observation extremely applicable. Democratical ideas on the origin of war are also reprobated, and the evils and crimes incident to the uncivilized state of society, are urged upon the testimony of modern navigators. The consequences, which resulted from the Crusades, from chivalry, and from *incorporated* bodies are then detailed; and they are shown to have gradually effected the amelioration of the human race. The application of this research highly deserves attention.

"I do not want our present race of young men to set out armed cap-a-pee, on rhodomontade expeditions, to take the Grand Turk by the nose, to rescue damsels, or to fight dragons; but I really wish they would avoid laughing at what they do not understand, and deciding on past occurrences by rules derived from the present state of manners. I conceive, that much of this sort of coxcomical wit proceeds from their having acquired their historical knowledge in a jejune way. Detached facts, and loose irrelative observations, scattered through the thin pages of a miscellany, and intermixed with temporary matter, can never give a just idea of men and things. We can form no opinion of any character or event, without having some geographical and historical reference, and knowing what proceeded and followed every extraordinary occurrence. We should be acquainted with the prejudices and manners of the times in which it happened, the general aspect of affairs, and the degree of improvement and information which was then possessed. Unless we read with some elementary knowledge, with some sort of system and design, we store our heads with lumber, we grow pert and vain, we value ourselves for a superiority, which we do not possess; and we had better retain unaffected ignorance, than acquire a gallimaufry of scraps, which confuse our understandings, and vitiate our principles.

"Instead of impeaching the divine government, by supposing that former ages were indiscriminately plunged into an abyss of folly and vice, from which the intuitive wisdom of the present has by its own exertions

exertions emerged, let us admire that wisdom, which by progressive steps, by means proportioned to the end, and fitted to the times in which they were introduced, has gradually ameliorated the condition of the human race. What elevating sentiments does a contemplation of the great designs of Providence inspire! After various mighty monarchies had successively risen and fallen in different parts of the earth, the Roman empire was permitted to aggrandize itself, and to extend its conquests over almost the whole of the then known world. An universality of language and customs, a security of intercourse between different nations, and a refinement of mind and manners which great empires tend to promote, distinguished the period at which the Christian dispensation was offered to the world. After some years of painful conflict, it was received by most nations; but temporal views of honours and emoluments induced its guardians to corrupt its simplicity. Luxury and selfish indulgence generally prevailed, when the barbarous northern nations, after several predatory incursions, burst like a flood upon the civilized world, and swept away its offending inhabitants. A new race of men arose, descended from those rapacious illiterate Pagans, who, mixing with the small remnant of the vanquished nations, adopted their corrupted Christianity. A change in their characters gradually appeared. A variety of customs and institutions, adapted to the habits of the times in which they originated, introduced milder manners, more extensive ideas, and juster laws. Each age, profiting by the experience of the preceding, successively bequeathed to posterity its own improvements; and the forms of government and habits of life which at present subsist slowly succeeded to a chaos of confusion and misery.

"Such are the scenes which history presents. In tracing them, ever remember, that, amidst all the turmoil and vicissitudes of this world, "the Lord God Omnipotent reigneth, King for ever." He connects the chain of events and causes; he deduces good from evil, and orders all things to those issues, which are ultimately best for the sons of men." P. 219.

The fifth Letter is addressed to the youth on his receiving Confirmation; and a review of the doctrines of the Church of England occupies that, and the four following Letters. The fifth, sixth, and seventh, treat of the necessity of publicly uniting with some body of Christians; they answer objections to some parts of our Liturgy, and they warn inexperience of the dangers, which real piety may apprehend from the errors of *Methodism*, or strict Calvinism on one hand, and *Socinianism*, or, as it affects to call itself, *rational Christianity* on the other. There is much true eloquence in the following passage.

"It is not a matter of indifference in the sight of God, to what religion or persuasion we belong. I must often repeat, that the life of a man may be right, and yet his faith wrong; and that God requires that a pure life and true faith should be combined. The Roman centurion, Cornelius, may be produced as an instance. His life was so

eminently

eminently good, that an angel was diſpatched to tell him that his prayers and his alms were come up for a *memorial* before God; but was that ſufficient to ſave him? If ſo, would he have been commanded to ſend to Joppa for a Gallilean fiſherman, to teach him faith in that Redeemer, through whom his prayers and alms would be accepted by his creator? The merit of this man was great, ſo great that Heaven vouchſafed him the honour of a miraculous converſion to the true religion.

"If ſincerity of heart had been ſufficient to ſave, the perſecuting Saul poſſeſſed it. If obſervance of the rites of the law, and a diligent attention to the ſtudy of the ſcriptures, were enough, was not the Ethiopian eunuch perfect? Why did that ſtupendous flood of light burſt from heaven as the former journeyed to Damaſcus? Why ſounded that voice which inſtantaneouſly changed the ſoul of him who heard it? and why was the deacon Philip ſent a long journey, purpoſely to preach Jeſus, and to baptize the latter, and then ſnatched through the air from his rejoicing convert? The theme tranſports me. I am ſhocked that man ſhould deny what all the wonders of revelation, atteſted by prophecies, miracles, and the blood of its preachers, announce to the world." P. 285.

(To be continued in our next.)

ART. XI. *Memoirs of the different Rebellions in Ireland, from the Arrival of the Engliſh: alſo a particular Detail of that which broke out the 23d of May, 1798; with the Hiſtory of the Conſpiracy which preceded it, and the Characters of the principal Actors in it. To this Edition is added, a Conciſe Hiſtory of the Reformation in Ireland, and Conſiderations on the Means of extending its Advantages therein. By Sir Richard Muſgrave, Bart. Member in the late Iriſh Parliament. The Second Edition.* 4to. 854 pp. 1l. 11s. 6d. with Ten Maps or Plans. Dublin printed, for John Milliken; and for John Stockdale, Piccadilly, London. 1801.

THOUGH we were duly informed of the importance of this work, we were not inclined to bring forward our account of it till time ſhould, in ſome degree, have ventilated the facts which it contains, and put them to the teſt of accurate trial. In the mean time a ſecond edition has appeared, and nothing more ſtrong can poſſibly be wiſhed, in atteſtation of its accuracy, than the very ſmall liſt of the corrections which have been made in conſequence of the following liberal and judicious invitation in the firſt edition.

"Though the author has made Truth his polar ſtar, in the courſe of this work, it is poſſible that ſome errors might have occurred in it, he

he hopes, therefore, that if the reader ſhould diſcover any ſuch, he will be kind enough to communicate them to him, and he will amend them in the next edition."

Though ſo many perſons are implicated in the narratives herein contained, the alterations made from ſubſequent information are ſo few, as to be recited in two pages of very large character, and are in ſubſtance very unimportant. The author therefore is fully juſtified in balancing the manifeſt approbation of a very large body of the public, againſt the diſpleaſure and obloquy of the intereſted or prejudiced, as he does in the following paſſage.

" There cannot be a ſtronger teſt of the public approbation of this work, than that the firſt edition, conſiſting of 1250 copies, was ſold in the ſpace of two months; and, after it has had ſo general a circulation, I have received the moſt flattering aſſurances from the officers who campaigned in the late rebellion, that the military tranſactions have been accurately deſcribed; and the moſt reſpectable inhabitants of the kingdom, who were competent to decide on the other events, which occurred in their reſpective counties, have given me the moſt unqueſtionable teſtimony that they have been faithfully related." P. vi.

During the ſame period, we alſo have been aſſured, by perſons the moſt likely to be well informed, that on the veracity of the hiſtory, the greateſt reliance may be placed. The principal part of the work, indeed, carries with it abundance of internal proof; being founded on reports from the Houſes of Parliament, evidence given in various trials upon oath, and affidavits duly ſworn and atteſted before magiſtrates. All this is of extreme importance; ſince in theſe facts is involved a queſtion of the utmoſt magnitude and moment reſpecting the intereſts of the empire; namely, " *Whether the Roman Catholics of Ireland can, with any prudence or ſafety, be entruſted with thoſe political powers, for which they have been ſo anxiouſly contending*, under the falſe and deceptive name of emancipation?" The anſwer is moſt ſtrongly in the negative. In every part of this volume it completely appears, that the rebellion was made by the prieſts and their deluded followers *a religious war*, and that nothing leſs than a total maſſacre and extirpation of the Proteſtants was openly announced, wherever they obtained a temporary aſcendancy.

The publication of theſe facts will naturally be expected to have raiſed much clamour againſt the author, among thoſe whoſe intereſts and deſigns are affected by the diſcovery. This has accordingly happened in ſo great a degree, that Sir R. has thought it neceſſary to ſubjoin, to the preſent edition, a juſtification of his conduct in publiſhing it ſo ſoon after the rebellion.

From

From this part of his book we ſhall, as juſtice requires, extract ſo much as is neceſſary to appriſe our readers of the nature of his defence. Not that, in our opinion, any defence is neceſſary, but becauſe prejudices are often excited, even by groundleſs accuſations, when the proper anſwer is not generally known.

" As the Jacobins of England and Ireland have cenſured the author of this work for having publiſhed it ſo ſoon after the late rebellion, under a pretence that it would revive thoſe feuds and animoſities from which it originated, I have written the following defence of myſelf for having done ſo. That venerable biographer Plutarch, in his life of Pericles, obſerves, " that it is difficult to attain truth in hiſtory, ſince if the writers live any length of time after the events which they relate, they can be but imperfectly informed of them; and, if they deſcribe the perſons and tranſactions of their own times, they are tempted by envy and hatred, or intereſt, or friendſhip, to diſguiſe or pervert the truth." Conſcious that I have not been biaſſed by any ſuch ſiniſter motives, and deſirous of eſtabliſhing the authenticity of the occurrences which I have related, I reſolved to publiſh a narration of them, while the eye-witneſſes of them were ſtill living.—It is much to be lamented that Ireland has been diſgraced, and that her improvements in morals and induſtry has been retarded, for near three centuries, by civil diſſenſions; and as they have ariſen from the ſame cauſe, and have been uniformly directed to one end, a ſeparation from England, we may fairly conclude that the prediſpoſing cauſes to them muſt be inveterate, and that the ſeeds of combuſtion muſt be deeply and extenſively laid.

" As Ireland is completely annexed to the empire by the union, it is to be hoped that the Imperial Government will apply more effectual remedies than have been hitherto adopted to remove the cauſes of her rebellions, her crimes, and diſgraces; but it would be as imprudent to undertake that taſk without having a perfect knowledge of them, as for a phyſician to adminiſter medicine to a patient, without having inveſtigated the ſymptoms and diagnoſtics of his diſeaſe. It is a poſitive fact, that the maſs of the people of England are as ignorant of the real ſtate of Ireland, and of the cauſes of her diſturbances and inſurrections, as they are of the moſt remote regions in the torrid and frigid zones; and it is no leſs ſingular than true, that many of the Engliſh nobility and gentry, in their ſpeeches on the union, which have been publiſhed, diſplayed a radical ignorance of it.

" As it was to be ſuppoſed that the Imperial Parliament would paſs ſome new laws, and that Government would adopt ſome new meaſures for the internal regulation of Ireland, *I conſidered it as an important, nay a* SACRED DUTY, *to lay before them the real ſtate of Ireland*, in a hiſtorical deduction of the moſt important tranſactions, which have occurred in it for ſome years paſt, with ſome preliminary obſervations on the ſtate of it, from the arrival of the Engliſh, 'till the breaking out of the rebellion in 1798.

" I ſhall now endeavour to point out the principal cauſes of the ignorance and miſconception of the people of England, of the true and actual ſtate of Ireland.

" An

" An angry oppoſition in the parliaments of both kingdoms, has conſtantly imputed the diſturbances to a wrong ſource, falſely aſcribing them to the tyranny and cruelty of government, and not to the rebellious machinations and ſeditious conduct of traitors; and aſſerting that if conciliation, inſtead of coercion and puniſhment, had been adopted towards the latter, it would have produced loyalty in them, and reſtored tranquillity in the kingdom. To ſuch conduct, *by inciting the diſaffected to violate the law, by attempting to varniſh over their crimes, and by calumniating and diſparaging the executive government, the late rebellion is to be in ſome meaſure imputed.*

" Members of the Iriſh Parliament have made a conſtant practice of giving a groſs miſrepreſentation of the towns or countries which they repreſented, to the Viceroys of Ireland, for the purpoſe of pleaſing and flattering them; but principally for electioneering purpoſes, as it tended to ingratiate them with their conſtituents, by concealing their traitorous machinations; and *from the ſpeeches recently made by ſome Iriſh members in the Imperial Parliament*, I have no doubt but that the ſame inſidious and adulatory conduct will be purſued.

" In conſequence of this, ſome of the Viceroys of Ireland, by lending too ready an ear to artful and deſigning men, and by being deaf to the aſſertions of men dignified by wiſdom and virtue, have unfortunately continued in a ſtate of ignorance as to its real and actual ſtate, and have miſrepreſented it in England. Why the Viceroys have been too credulous to ſuch men is eaſily accounted for. They conſider that the ſuppoſed proſperity and peacefulneſs of Ireland, ſo ſubject to be convulſed by treaſon and ſedition, will be imputed to their wiſdom and good ſenſe, and that it will ingratiate them with their Sovereign and exalt them in the eyes of the people of England.

" Some Engliſh gentlemen who viſited Ireland for a few days or weeks, have taken upon them to write eſſays on its religious, moral, and political ſtate, though they were totally ignorant of it; and a hoſt of Jacobin ſcribblers have, with intemperate zeal and unceaſing ſedulity, endeavoured to give a groſs miſrepreſentation of Ireland ſince the rebellion, the cauſe and origin of which they have miſtated in a moſt flagrant manner. This has been done for the following purpoſes: that of feeding the flame of rebellion, of deceiving the Imperial Government, and of miſguiding them in the adoption of any new laws or regulations for the government of Ireland." Appendix, p. 199.

The author then gives a large collection of the notoriouſly falſe aſſertions thus made by ignorant or inſidious writers. After theſe ample proofs of the diligence with which deception is circulated, Sir R. returns to his own work.

" Some weak men and ſhallow politicians have ſaid that the publication of this book would tend to revive animoſities, which every perſon ſhould wiſh to compoſe. The folly and futility of this obſervation will be eaſily expoſed, by ſhowing that the malignant ſpirit which occaſioned the rebellion has never ceaſed, though the royal mercy has been extended to a moſt dangerous exceſs, with the hope, and for the purpoſe of laying it, and conciliating the diſaffected. For two years

after

after the rebellion was ſaid to be put down, the County of Limerick continued to be diſturbed and diſgraced by nocturnal robbery and aſſaſſination; and ſuch was the ſtate of the County of Wicklow, where the moſt material and deſtructive outrages againſt the perſons and property of the loyaliſts were perpetrated after it was ſaid to be ſuppreſſed. The reader will ſee in Appendix XV. of this work, ſome ſpecimens of the licentious and deſolating ſpirit which prevailed in the County of Kildare in the years 1799 and 1800; and ſome alarming inſtances of barbarous cruelty and ferocity have appeared there within theſe few months.

"The people of the County of Clare, ſuppoſed in the year 1798 to be perfectly free from diſaffection, broke out into open rebellion in the year 1799; and that barbarous practice, peculiar to the natives of Ireland, of houghing cattle, was carried to a dreadful and alarming exceſs in the County of Galway. In the years 1799 and 1800, traitorous combinations and conſpiracies, very alarming from their extent and malignity, were diſcovered in the Counties of Cork, Waterford, and Tipperary; and in the Barony of Muſkerry, in the former, a plot formed by *a committee of aſſaſſination* has been recently detected, *for murdering all the Proteſtant gentlemen in the neighbourhood.*

"In ſhort, a ſpirit of diſaffection, as ſtrong as ever, in the provinces of Leinſter and Munſter, has manifeſted itſelf in various deſperate outrages, and the loyal ſubjects in them, who were active againſt the rebels, have as much reaſon as ever to dread its fatal effects, and to fear for their perſonal ſafety. Traitorous combinations have been recently diſcovered in the metropolis; and *perſons who owed their lives to nothing but the royal mercy*, have been detected in the act of ſitting in committees, forming new plans of inſurrection; treaſonable ballads are frequently ſung in the public ſtreets, and the maſs of the people in it, with indecent boldneſs, give unequivocal proofs of their diſloyalty, openly exulting in the ſucceſs of our enemies, lamenting the good fortune of our fleets and armies, and expreſſing their hopes, that the enemies of mankind will land in their unfortunate country, and aſſiſt them in their plans of robbery and aſſaſſination; but the loyal ſubjects have this one conſolation, *that treaſon is at preſent confined to but one claſs of the people.*" Appendix, p. 208.

After reading theſe ſtatements, and others that accompany them, it ſeems hardly poſſible for candour or juſtice to deny the author the approbation which he demands in the following terms.

"From what I have now ſaid, in defence of publiſhing this hiſtory, I flatter myſelf that the candid reader will acknowledge, that it was wiſe and politic to do ſo, as ſoon as poſſible after the rebellion. It is evident that it cannot make the ſtate of Ireland worſe than it is at preſent, by reviving animoſities, as the cauſes of combuſtion exiſt in it as ſtrong as ever. On the contrary it will tend TO UNITE PROTESTANTS OF EVERY DESCRIPTION IN DEFENCE OF THE CONSTITUTION, *by ſhewing them that their own ruin will of courſe be involved in its deſtruction.*" Ibid, p. 210.

Having

Having thus preſented to our readers the ſubſtance of the author's very ſolid juſtification of his work, we ſhall proceed to offer ſuch an abbreviated view of it as may fully convey the force of its general argument, and give all proper weight to the momentous truths which it imparts.

The introductory diſcourſe, profeſſedly *on the early ſtate of Ireland*, enters much more than is apparently neceſſary, though not without apology, into the general hiſtory of the papal doctrines and uſurpations throughout Europe. The profeſſed deſign of the author, in this digreſſion*, is to illuſtrate the characteriſtics of popery, the moſt pernicious of which have been ſo fully diſplayed in Ireland for ſeveral ages. On the ſubject of this religion, whoſe fatal influence, in its worſt ſtate, has recently produced ſuch inhuman cruelties in that country, he thinks it neceſſary, however, to premiſe this general obſervation.

"In ſpeaking of the Roman Catholic religion, the writer hopes he will not be miſinterpreted, when he declares, that, as far as it is agreeable to the Goſpel, he moſt highly reſpects it; but the ſuperinduced doctrines, as the Pope's infallibility and ſupremacy, his diſpenſing power, excluſive ſalvation, and other points, he knows, and the reader will perceive, are ſubverſive of ſociety; and its *pliability*, ſo much boaſted of by Doctors Troy and Huſſey, muſt alarm every loyal ſubject, when they aſſerted in their paſtoral letters, that it was equally ſuited to a monarchy, an ariſtocracy, or a democracy, at a time when France was endeavouring to democratize every ſtate in Europe." P. 5.

The ſubſequent ſtatement of the papal doctrines is followed by a ſhort account of the rebellions from 1567 to 1607 (or rather 1608) occaſioned by the interference of the Pope, or the fermentation of popiſh principles.

"1ſt. In 1567, Shane O'Neil raiſed a notable one in Ulſter, merely in hatred to the Engliſh†; and he erected a caſtle on Lough neagh, which he named *Feogenall*, which ſignifies, in Iriſh, *the hatred of the Engliſh*. His forces were routed and diſperſed by Sir Henry Sidney.

"2d. In 1569, the Fitz-Geralds of Munſter raiſed one, in which the Byrnes, Tooles, and Cavenaghs joined; but they were ſubdued by Sir William Drury, and were all attainted the twenty-ſeventh and twenty-eighth of Elizabeth. James Fitz-Gerald publiſhed a manifeſto in juſtification of this rebellion, in which he ſaid *it was for the glory of God, and of Chriſt, whoſe ſacraments the heretics deny; for the glory of the Catholic church, which the heretics falſely aſſert was not known for many ages.*

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* See p. 7.

† This ſeems rather to contradict the hiſtorian's aſſertion of the popiſh origin of theſe ebullitions.

"3d.

" 3d. In 1595, Hugh O'Neil raiſed a rebellion, which laſted till the end of Elizabeth's reign. It was called Tyrone's rebellion, and branched out into three different civil wars, according to Borlaſe.

" 4th. On the acceſſion of James I. the citizens of Cork, Waterford, Limerick, Kilkenny, and Wexford denied his title, and attacked ſo furiouſly the perſons who went to proclaim him, that they narrowly eſcaped with their lives.

" 5th. Within four years after, Tyrone and O'Donnell conſpired with Maguire, Cormack O'Neil, lord Delvin, O'Cahan and others, but were prevented by the lord deputy Chicheſter in 1607, and an act of attainder paſſed againſt them.

" 6th. In 1608, Sir Cahir O'Dogherty's civil war, raiſed principally by the prieſts, laſted no longer than five months; but it was bloody and deſtructive while it continued, and was accompanied with ſhocking inſtances of cruelty and treachery on his part." P. 22.

Not to purſue this part of the ſubject, in which however the interference of popiſh prieſts is continually proved, and frequently papal bulls cited, explicitly commanding rebellion in land, we will paſs on to thoſe parts of the hiſtory which are more connected with the preſent times.

The origin of the *White Boys* (an inſurgency conſtantly ſupported by the lower claſs of Roman Catholics) is carried back as far as the year 1759, and a hiſtory of their outrages and cruelties is briefly given. It is worthy of remark, that father Nicolas Sheehy, who was hanged for heading theſe inſurgents in 1762, and urging them to murder and various outrages, is ſtill conſidered as a ſaint and martyr by the popiſh multitude, " and the clay of his tomb is ſuppoſed to be endued with ſuch ſupernatural powers, that various miraculous cures are imputed to it; in conſequence of which, it is in ſuch requeſt among the popiſh rabble, that the ſexton of the church, where the body is interred, is obliged very often to renew it." P. 33.

After ſketching the hiſtory of the White Boys, the author gives ſome account of the Volunteers of 1779, and of the evils which they ultimately produced, after preſerving their country from the danger of invaſion, by overawing the legiſlature, and cauſing innovations on the conſtitution. The account of the *Peep-of-day-boys* and *Defenders* then follows; the former, Preſbyterians, who derived their name from viſiting the houſes of their antagoniſts at a very early hour in the morning, to ſearch for arms; the latter Roman Catholics, who were equally eager to collect and preſerve arms. Great violences were committed on both ſides, in their conteſts, which originated in 1784. But it is afterwards proved that the *Defenders* became ſyſtematically organized, and that their uncommon eagerneſs to procure arms and ammunition aroſe, not from defenſive but offenſive deſigns.

ſigns*. The violence of the Defenders continued and increaſed till an open engagement happened between them and a party of Proteſtants near a village called the Diamond, in the county of Armagh. This happened on the 21ſt of September, 1795, and has ſince been called the battle of the Diamond. The conteſt was begun, on the part of the Defenders, in violation of the moſt recent engagements for peace and amneſty, and attended with open declarations that they would not ſuffer a ſingle perſon of the Proteſtant perſuaſion to remain in the country†.

This event occaſioned the aſſociation of the Orangemen, ſo ſtudiouſly calumniated by the Roman Catholic party, but which is here, and in various parts of the preſent work, completely vindicated from the groundleſs accuſations circulated againſt it. The Orangemen were, ſays this author, "merely a ſociety of loyal Proteſtants, aſſociated and bound together, ſolely for the purpoſe of maintaining and defending the conſtitution in Church and State, as eſtabliſhed by the prince of Orange at the glorious Revolution, which they regarded as a ſolemn and ſacred duty." They were led to it, he alſo informs us, by the duplicity and treachery of the Romaniſts before *the battle of the Diamond;* which convinced the Proteſtants that, from the paucity of their numbers, they would become an eaſy prey to their enemies, unleſs they aſſociated for their own defence; particularly as the fanatical vengeance which the Romaniſts diſplayed, on that and other occaſions, convinced the members of the Eſtabliſhed Church that they meditated nothing leſs than their total extirpation.

It is ſeen in the ſequel of this work that, after endeavouring to render the Orange party odious, by a variety of falſe and atrocious accuſations, particularly by imputing to them ſuch bloody deſigns as never yet were harboured by any Proteſtants, the Roman Catholics affixed the name of Orangemen indiſcriminately upon all Proteſtants, even thoſe who had never heard of the aſſociation ſo called, and murdered them without remorſe, whenever they were ſtrong enough to do it with impunity. The Hiſtory of the *Catholic Committee* (p. 76) and of the *United Iriſhmen* (p. 94) lead us gradually to the immediate cauſes and breaking out of the late rebellion. The former was eſtabliſhed as early as 1757, and ſeems gradually to have increaſed in ſtrength and importance to the preſent time. The Society of United Iriſhmen was deviſed for the purpoſe of aſſociating the Preſbyterians of Belfaſt, and revolutioniſts of

* P. 57. † P. 68.

every

every religious perſuaſion, againſt the eſtabliſhed government. Its firſt meeting was at Belfaſt, in the month of October, 1791.

We paſs over, from neceſſity, the many curious and important facts by which theſe ſecret machinations are developed in this work, to which we refer the reader for fuller ſatisfaction, and proceed to the breaking out of the rebellion, on May 23, 1798. (p. 211).

From the narrative of this rebellion, it is every where perfectly apparent, 1ſt, that the various conceſſions of the Government and Parliament to the Roman Catholics, had in no degree conciliated the minds of that claſs of people. 2dly. That their deſigns went entirely to the maſſacre and deſtruction of every Proteſtant in Ireland, all their other plans being wholly ſubſervient to that of eſtabliſhing their own religion completely in the country. 3dly. That the Romiſh prieſts had ſo entirely the command of the popiſh multitude, by the influence of ſuperſtitious notions, and a bigotted obedience, that they could have ſaved as many as they choſe from the vengeance of the rebels, but that they very rarely exerted their authority for beneficial purpoſes, and ſaved comparatively an extremely ſmall number. 4thly. That ſeveral of the prieſts were actually leaders in the rebellion, and pretended even to miraculous powers, the better to delude their ignorant followers. The proofs of theſe facts are ſo abundant, that they meet the reader in every part of the work, of which we ſhall conclude our account in a future number.

(To be concluded in our next.)

ART. XII. *The Hiſtory of Guildford, the County Town of Surry; containing its ancient and preſent State, Civil and Eccleſiaſtical. Collected from Public Records and other Authorities. With ſome Account of the Country Three Miles round.* 8vo. 7s. Weſtley. 1801.

WE are always partial to publications which illuſtrate the topography and antiquities of our country, however partially communicated. We eſteem them of conſequence to ſcience; they explain the variations of manners, they aſcertain diſputable facts in our hiſtory, and are generally the vehicle of much information and amuſement. The preſent publication introduces itſelf not only without a name, but without a Preface. It commences ſimply with the Charter granted to the Corporation of Guildford by Edward III. with its confirma-

tion

tion and renewal by Richard II. and Henry VII. It then proceeds to describe Guildford, its churches, grammar school, the boundaries of the town, and places in the vicinity.

From the miscellaneous matters, the following short extract will serve to show what authorities the editor has consulted.

"*Slandering an Officer in doing his Duty.*

"*Ibid.* W. Hamond, mayor. Forasmuch as the malice of men ys so growen to such rypeness, that almost no good order or obedyence ys used, but rather every man as yt were takinge the bytt into his mouth, will run his licensed course without respect of the breche of charytie or other myscheys that thereon maye happen, whereuppon such unrulye orders as christen-men sholde not suffer unpunyshed, ar daylie to be sene that all obedyence from thenferiors to ther superiors ys utterlye lost, and gon, which cannot more take place by every ensample to the poysonninge of youth, then in ther seinge the king's officers lytle lokinge to ther, duties. And ther elders lytle obeyinge them; and to the intent that yt maye demynishe agayne, within the presynct of thys towne, wherebye mekeness and lenetye of harte may appere, and true obedyence springe, yt ys ordeyned and agreed by mr. Mayor and his bretheren at this daye assembled that whosoever inhabitinge within this towne shall slaunderously or openly deface or resyst eny officer in doinge his office or for doinge thereof in the time he was in office, or that shall oppenly rayle uppon eny that hath borne office within this towne, under our sovergne lorde the kinge, or myssecall them, and not fyrst seeke the remedye by some most quyett and lawfull waye, shall suffer impsonment of his or ther bodie by the space of three dayes and iii nyghts, except the partie bespaced will rather remytt the cause. And yf yt shall happen such cryme or ewell to happen and the ptie offendynge thereof pved before the maior for the tyme beinge and not punyshed as abovesaid, that then every such mayor so hevinge suche pffe made and doth not correct ye falte imediatlye as abovesaid, shall lose and forseytt to ye use of the hall vi*s.* viij*d.* and to the use of the pore men's boxes within the saide towne other vi*s.* viij*d.* to be levied of his goodes and cattels, by the baylyie and hallmen of the same towne for the tyme beinge for every such defaulte by waye of distress or other wyse.

"*DERIDERS.*

"*Anno* 4 Edw. vi. *Memorand.* At thys day yt ys condicended and agreed, that yf eny person or persons shall oppenly taunt, jest or delude any thinge done, or to be done by good and lawful men sworne for mayntennance of good rule or every execution don uppon or by theyr verdyct that they every person so offendinge to suffer two days imprisonment, without syne or ransom to be taken less than iij*s.* iiij*d.* every offence. And also yf the mayor for the tyme beinge shall omytt and not punyshe every offender accordinge as ys abovesaide that then the same mayor shall lose and forseyt to the poremens bokk iij*s.* iiij*d.* to be levyed of his goodes and cattels by the constable for the tyme beinge and so from tyme to tyme for ever." P. 195.

This volume will be interesting to the inhabitants of the place it professes to describe; but it will not excite the curiosity and

and attention of the antiquarian reader, who naturally expects to see one place compared with another, local manners illustrated by contrast, and ancient buildings, endowments, and establishments brought forwards, to serve the general cause and research of that zeal, which indefatigably pursues the knowledge of former times.

No maps explain, and no engravings adorn the contents of this volume, which, however, is by no means without its claims to praise and attention, as it bears evident marks of patient and diligent investigation, of judicious arrangement, and of antiquarian zeal. It is singular enough that it should have neither the name of the author, Introduction, nor Index.

ART. XIII. *Poems, translated from the French of Madame de la Mothe Guion. By the late William Cowper, Esq. Author of the Task. To which are added, some original Poems of Mr. Cowper, not inserted in his Works.* 18mo. 132 pp. 3s. Wakefield, Newport-Pagnel; Williams, 10, Stationers'-Court, London. 1801.

FROM the mean appearance of this little volume, from its being obscurely printed in a provincial town, and from other circumstances unnecessary to specify, we were at first much inclined to suspect that this was a spurious production. It appears however, from a Preface, to which the name of Mr. Bull is added, that Mr. Cowper was prevailed upon, at a certain period of his life, to amuse himself with translating some of Madame Guion's performances. Much as such an employment was beneath his exquisite talents, the reader may be assured that what he undertook of poetical labour was performed in a manner suitable to his fame. The subjects are generally pious; such as The Nativity, the Triumph of Heavenly Love, Aspirations of the Soul after God, and such like. The theological sentiments of Madame Guion were wild and fantastical; these, however, the editor assures us, were not adopted by Mr. Cowper, though he amused himself with translating many of them into English verse.

We subjoin two specimens.

"THE SWALLOW.

Vol. 2. Cantique 54.

"I am fond of the Swallow—I learn from her flight,
Had I skill to improve it, a lesson of Love:
How seldom on Earth do we see her alight!
She dwells in the skies, she is ever above.

It is on the wing that ſhe takes her repoſe,
Suſpended, and pois'd in the regions of air,
'Tis not in our fields that her ſuſtenance grows,
It is wing'd like herſelf, 'tis ethereal fare.

She comes in the Spring, all the Summer ſhe ſtays,
And dreading the cold, ſtill follows the ſun—
So, true to our Love, we ſhould covet his rays,
And the place where he ſhines not, immediately ſhun.

Our light ſhould be Love, and our nouriſhment pray'r;
It is dangerous food that we find upon Earth;
The fruit of this world is beſet with a ſnare,
In itſelf it is hurtful, as vile in its birth.

'Tis rarely, if ever, ſhe ſettles below,
And only when building a neſt for her young;
Were it not for her brood, ſhe would never beſtow
A thought upon any thing filthy as dung.

Let us leave it ourſelves ('tis a mortal abode)
To baſk ev'ry moment in infinite Love;
Let us fly the dark winter, and follow the road
That leads to the day-ſpring appearing above." P. 12.

" *An Epiſtle to a Proteſtant Lady in France.*

" Madam,

" A ſtranger's purpoſe in theſe lays
Is to congratulate, and not to praiſe.
To give the creature her Creator's due,
Were ſin in me, and an offence to you.
From man to man, or ev'n to woman paid,
Praiſe is the medium of a knaviſh trade,
A coin by craft for folly's uſe deſign'd,
Spurious, and only current with the blind.

" The path of ſorrow, and that path alone,
Leads to the land where ſorrow is unknown;
No trav'ller ever reach'd that bleſt abode,
Who found not thorns and briars in his road.
The world may dance along the flow'ry plain,
Cheer'd as they go, by many a ſprightly ſtrain,
Where Nature has her moſſy velvet ſpread,
With unſhod feet they yet ſecurely tread,
Admoniſh'd, ſcorn the caution and the friend,
Bent upon pleaſure, heedleſs of its end.
But He who knew what human hearts would prove,
How ſlow to learn the dictates of his love,
That hard by nature and of ſtubborn will,
A life of eaſe would make them harder ſtill,
In pity to the ſinners he deſign'd
To reſcue from the ruins of mankind,
Call'd for a cloud to darken all their years,
And ſaid—" go ſpend them in the vale of tears."

Ob

Oh balmy gales of ſoul-reviving air,
Oh ſalutary ſtreams that murmur there,
Theſe flowing from the fount of Grace above,
Thoſe breath'd from lips of everlaſting Love!
The flinty ſoil indeed their feet annoys,
And ſudden ſorrow nips their ſpringing joys,
An envious world will interpoſe it's frown,
To mar delights ſuperior to it's own,
And many a pang, experienc'd ſtill within,
Reminds them of their hated inmate, Sin;
But ills of ev'ry ſhape and ev'ry name
Transform'd to bleſſings miſs their cruel aim,
And ev'ry moment's calm that ſooths the breaſt,
Is giv'n in earneſt of Eternal Reſt.
" Ah be not ſad, although thy lot be caſt
Far from the flock, and in a diſtant waſte!
No ſhepherd's tents within thy view appear
But the Chief Shepherd is for ever near,
Thy tender ſorrows and thy plaintive ſtrain
Flow in a foreign land, but not in vain,
Thy tears all iſſue from a ſource divine,
And ev'ry drop beſpeaks a Saviour thine—
'Twas thus in Gideon's fleece the dews were found,
And drought on all the drooping herbs around." P. 101.

The verſes on Friendſhip are new to us, and worthy Mr. Cowper's reputation. We cannot imagine why the publication was not thought deſerving of a better dreſs, as the type is ſo exceedingly ſmall as, by ſome eyes, will be hardly legible. Surely they will again be printed, in a form more creditable to the author's memory and fame.

BRITISH CATALOGUE.

POETRY.

ART. 14. *Lines on the Death of the late Sir Ralph Abercromby. By the Author of the Conſpiracy of Gowrie.* 4to. 1s. Bell, Oxford-Street. 1801.

Now ſhould come the proof, whether the author of a tragedy, full of poetical promiſe, ſhall eſtabliſh his name as a poet. But it is delayed. In the life of a young man of genius, there is uſually a period when he is ſeduced by the charms of metaphyſics; and ſuch appears to be the preſent ſtate of this writer. This poem is full of metaphyſics, than which nothing can be more cold, dark, and unpoetical.

The author begins in theſe miſts, and in theſe he ends. After an exordium, hardly intelligible from this cauſe, he thus proceeds.

" Tho' the dear country of our birth command,
Sad is the charge to ſeek a diſtant ſtrand,
The mild domeſtic pleaſures to forego,
And dare *in human form* an equal foe.
Yet ſince the fate that ſways man's helpleſs race,
Counts 'midſt his ills hoſtility of place,—
Since wiſdom idly mourns the things that are,
And proud ambition aſks preventive care,
Live, hallow'd live, the ſpirit that ſuſtains
The love of Britain in each Briton's veins;
He ſheds with patriot zeal the ready tear,
And ſtrews with honeſt wreaths the warrior's bier."

The fault above noticed is here very conſpicuous, and only the four laſt lines of the paſſage are at all poetical. Yet the poem is well verſified; and we ſee, with pleaſure, that the writer feels for his country, and deteſts the ambition and hypocriſy of her chief enemy. We do not yet deſpair of his poetical ſucceſs, for which he has our beſt wiſhes. But if he will turn to our remarks on Mr. Bowles's ſecond volume of Poems, he will ſee, that the higheſt poetical effects are drawn from principles much more ſublime than thoſe of mere metaphyſics.

ART. 15. *The Banks of Eſk, or a Saunter from Roſlin to Smeaton; a Poem, deſcriptive, hiſtorical, and moral. With an Introductory Canto, by Way of Retaliation, upon ſome Engliſh Authors, who have wantonly abuſed the People and Country of Scotland. To which is added, Drummond Caſtle, a Poem, of the ſame Kind; with an Addreſs to Impudence. By James Alves.* 12mo. 3s. 6d. 1800.

The author of this Poem, or rather collection of Poems, is by no means deficient in deſcriptive powers, nor in his verſification. The Banks of Eſk, and its delightful ſcenery, are repreſented with conſiderable ſpirit. Some of the epiſodes are on trite and familiar ſubjects, but many are agreeable. That in particular of the Fair Maniac, at p. 93, is quite worn out; yet the ſame page enables us to give a ſhort but pleaſing ſpecimen of the writer's talents.

" Hard is his fate who braves the fiery blaſt
Alone, unſhelter'd in the dreary waſte;
But more his dread, who ploughs the angry floods,
When flaming lightnings flaſh amidſt the ſhrouds,
When foaming fierce the raging billows break,
Dart croſs the yards, and ruſh along the deck,
And nought around the diſmal ſcene ſupplies,
But roaring ſeas and fulminating ſkies;
When winds and waves their utmoſt vengeance pour,
And every billow threatens to devour.
Hard, hard indeed, midſt ſcenes which ſo appal,
When ſight of land more terrifies than all,
When rocks and ſands obtrude upon the view,
And every ſailor bids his friend adieu."

The

The poet never ſinks very low, if he never riſes very high; and this little volume may, on the whole, be peruſed with much ſatisfaction. Drummond Caſtle is perhaps the beſt Poem of the two, and the Addreſs to Impudence has a good deal of vigour and ſpirit. Some of the ſtanzas are indeed excellent, and if we had opportunity would willingly introduce a ſpecimen.

ART. 16. *The Genius of France, or the Conſular Viſion; a Poem. With Notes.* 4to. 2s. 6d. Hatchard. 1801.

The idea which is here exhibited in verſe is unqueſtionably good, and affords an excellent ſubject for a didactic poem. The writer repreſents Bonaparte as retiring from the tumult and ſplendour of his public ſituation to his private reſidence at Malmaiſon. Here the Genius of France interrupts his midnight ſlumbers. To him, the Conſul reveals his future deſigns. The Genius places before him the fates of Cæſar and Cromwell, and recommends the example of Monk. The Poem concludes with ſome wiſe and patriotic exhortations, addreſſed more particularly to Bonaparte.

> " And oh! if thou doſt hope thy dying hour
> May feel the balm of Conſcience ſoothing power,
> If thou doſt hope thy ſpirit taking wing
> To life renewed in other worlds that ſpring,
> Revere what only can that comfort give,
> What bids alone the dying mortal live,
> Religion's venerable name adore;
> Her plundered ſhrine, her fallen fame reſtore,
> The ſacred band, the awe-inſpiring rite,
> The healing choir, the venerable ſight;
> Mid ſcenes like theſe let public worſhip raiſe
> The heart to rapture, and the voice to praiſe."

The Genius then takes leave of the Conſul rather ludicrouſly; he ſcents the morning air, and hears the ſpirit-thrilling note of Chanticlear. The Genius of France ſhould have been treated better than an ordinary ghoſt. The Poem, however, is entitled to very reſpectful attention, and is evidently the performance of one who has read much, and who thinks well. It contains many pleaſing, and ſome animated paſſages. The notes ſhow an intimate acquaintance with the preſent and former condition of France, and the characters of its moſt diſtinguiſhed ſcholars and politicians.

ART. 17. *Thalaba the Deſtroyer. By Robert Southey. Two Volumes.* 12mo. 14s. Longman, &c. 1801.

The proceſs of *writing himſelf down* is here fully performed by Mr. Southey, if it be allowed that he had ever written himſelf up. A more complete monument of vile and depraved taſte no man ever raiſed. In his Preface he has the abſurdity to ſpeak of the verſe of Dryden and Pope, that is, the Engliſh heroic couplet, in the following ridiculous terms: " Verſe is not enough favoured by the Engliſh reader; perhaps this is owing to the obtruſiveneſs, the regular *Jews-harp twing twang*,

twang, of what has been fooliſhly called heroic meaſure." He has, therefore, given a rhapſody of Twelve Books in a ſort of irregular lyric, ſo unlike verſe or ſenſe, that if it were worth while to preſent our readers with a tiſſue of ſo coarſe a texture, we could fill whole pages with ſpecimens of its abſurdity. We will have mercy, and give only a ſingle example, which may be taken at random, for no part ſeems to be better than the reſt.

" In the eve he arrived at a well,
The acacia bent over its ſide,
Under whoſe long light-hanging boughs
He choſe his night's abode.
There due ablutions made and prayers performed,
The youth his mantle ſpread,
And ſilently produced
His ſolitary meal.
The ſilence and the ſolitude recalled
Dear recollection; and with folded arms
Thinking of other days, he ſate, till thought
Had left him, and the acacia's moving ſhade
Upon the ſunny ſand
Had caught his idle eye,
And his awakened ear,
Heard the grey Lizard's chirp,
The only ſound of life." Book IV.

This is really *chirping like a Lizard!*—and the writer of this wretched ſtuff has the vanity to cenſure the approved verſe of his country; this unharmonious ſtuff—which, were not the lines divided by the printer, no living creature would ſuſpect to be even intended for verſe; for this execrable performance, loaded with notes, often brought in without neceſſity, often as nonſenſical as the text itſelf, the purchaſer is modeſtly required to pay 14s. We can only ſay that, if fourteen copies are ſold, and thirteen of the buyers do not repent their bargain, the world is more fooliſh than we could imagine. The work may be characterized in five words, " Tales of Terror, run mad."

ART. 18. *A Rainy Day, or Poetical Impreſſions during a Stay at Brighthelmſtone, in the Month of July*, 1801. *By James Boaden.* 4to. 2s. 6d. Egerton.

The author of this ſlight effuſion has obtained a certain degree of celebrity from other and better things. It is not deſtitute of vigorous thoughts, but it is by no means diſtinguiſhed by the better characteriſtics of poetical compoſition, originality of thought, happy arrangement of argument, or harmony of verſification. In the following ſpecimen, we do not know whether the writer is in jeſt or earneſt.

" Peace to the ſoul of him, be whom it may,
Who firſt invented the light airy thing
They term a Sociable. No churl was he,
Nor cared for ſolitary joy, if joy
Indeed can riſe in ſolitary man.

It

It is the carriage which the country loves
For its uncheck'd circumference of view,
Seizes all beauties on her ample breaſt,
The coaſt that interſects each hemiſphere,
And the gales preſs unequally around."

We doubt not but the exerciſe of writing this poem ſufficiently beguiled the author's leiſure on ſome *rainy day*, but we much fear that it will not greatly detract from the tedioufneſs of the common reader, who may have no other reſource, for a rainy morning, but this publication.

The author talks a little vauntingly about Greek learning in one part of his work, but there is an eaſy and unaffected good humour which pervades the whole, and which diſarms all ſeverity of criticiſm. The beſt part of the poem is the apoſtrophe to Cowper, and the concluſion.

ART. 19. *Opuſcules Lyriques. Dediés a Lady Nelſon. Par M. Coby.* Booker. 1801.

The above publication comprizes a number of light pieces of poetry, principally imitated from Anacreon, Horace, Petrarch, and Prior, and ſome of them are very well executed. To thoſe who are fond of French poetry it will be an agreeable preſent, more eſpecially as ſeveral of the ſongs are compoſed, and the muſic annexed to the end of the volume. In ſome of his imitations of Anacreon, the author has ſucceeded nearly as well as his countrymen, Mr. Poinſinet de Sivry, Bernard, &c. and in his portrait of Zelis, which we ſhall extract for the amuſement of our readers, he nearly equals Fontenelle's celebrated portrait of Glycerium. It is as follows:

" *Le Portrait de Zelis. Imitation d'Anacreon. Ode 28th.*

I.

J'aimerois bien une Bergère
Auſſi naïve que Myrthé;
Qui plût, ſans ſavoir l'art de plaire,
Et ne connût point ſa beauté;
Qui, par ſa tendreſſe innocente,
Plus que par un charme trompeur,
Fît naître une flamme conſtante,
Et fixât pour jamais un cœur.

II.

J'aimerois bien une Bergère,
Au doux ſourrie, au regard fin,
Qui ſage, ſans être ſévère,
Charmât par un ain enfantin,
Qui, par ſon eſprit agréable,
Sût briller au ſacré Vallon,
Et ſe montrer le plus aimable
De toutes les ſœurs d'Apollon.

J'aimerois

III.

J'aimerois bien une Bergère,
Senſible aux cris du malheureux ;
Qui gemît ſur ſa plainte amere,
Et rendit ſon ſort moins affreux !
Par la nature libérale
Ces dons ſont partout diſperſés ;
Ces dons chéris, que rien n'égale,
Zélis, vous les réuniſſez."

The author has added to his own productions ſeveral very pretty imitations of Anacreon, &c. from the pen of the above-mentioned authors of his own country.

ART. 20. *Rodolpho, a Poetical Romance. By James Atkinſon.* 4to. 2s. Edinburgh printed; ſold by Phillips, &c. London. 1801.

It is not very eaſy to aſcertain the intention of this poem, but it ſeems deſigned to ridicule the faſhionable Tales of Horror, by exceeding them in their own way. The author, who by his frontiſpiece has talents for deſign and etching, in his Introduction prefers Kotzebue to Shakſpeare, which, we truſt, he could not ſeriouſly do. The verſe,

Enraptured cries—" 'tis marvellous divine !"

is evidently burleſque; and the whole ballad is ſupoſed to be ſpoken by a MANIAC, who is made, at the end, the patroneſs of ſuch compoſitions.

" She, fair enchantreſs, German worth rewards,
And crowns, *with poppy*, her enlighten'd bards."

A few ſuch paſſages diſcover the irony, which is in general too covert; ſo much ſo, as to loſe its effect. Mr. Atkinſon writes in the ſtanza of Alonzo the Brave, which certainly is not without harmony and ſpirit; and he writes it with ſome ſkill. Either by accident, or deſign, he falſely accents ſome words:

" For as Selma was young, *faſcináting*, and gay."

Again:

" From the ſkies *diſſipáted* the gloom."

He ſeems alſo to take the liberty contended for (very erroneouſly) by one or two critics, of making ſome diſſyllables into triſſylables:

" With ſuch pleaſure ſhe ſmil'd, and her *auburn* hair"—

where, to make the meaſure, we muſt read *auburun*. All that ghoſts and ſpectres can do to puniſh crimes, and alarm the innocent reader, is here accumulated. The following ſtanza may afford a ſpecimen:

" On the wings of the blaſt came the ſpectre, its eyes
Glow'd like flames, and deform'd was its look,
And diſmal it frown'd, while the lady, with ſighs,
Still embracing the tomb, all its terrors deſies,
And thus the dire phantom beſpoke."

It is dedicated to Lady Charlotte Campbell.

DRAMATIC.

ART. 21. *Mutius Scævola; or, the Roman Patriot. An Hiſtorical Drama. By W. H. Ireland, Author of the Abbeſs, Rimualda, Ballads, Poems, &c. &c. &c.* 8vo. 90 pp. 2s. 6d. Badcock. 1801.

For the ſtyle of Mr. W. H. Ireland, we were well prepared by his former more celebrated performances. Sounding language, producing little effect, and often falling into abſolute flatneſs, and even want of meaſure: great attempts at poetic imagery, often ſpecious, yet ſeldom ſupported by good ſenſe; ſuch were the characteriſtics of *his* Vortigern and Henry II. and ſuch exactly is the ſtyle of Mutius Scævola. Almoſt any ſpeech in this drama might ſerve to exemplify theſe qualities. Let us take the final ſpeech of the firſt act.

"LENTELLUS.

Curſe on his noble qualities, they blaze,
And like the noon-tide ſun abſorb the beams
Of every leſſer orb.—Why do I ſhrink,
And like the ſilvery moon confeſs his power,
Waſting whene'er he darts his godlike rays
Athwart my envious ſoul? I know not why,
Yet there's in Virtue's tone a witching charm
That does unbend the purpoſe of my ſoul,
And make me reverence the theme I hate.
Down buſy thought! and in this place ariſe
The drowning voice of bold ambition.—Who
But Lentellus now ſhall lead to vengeance,
And thus the ſoldier's love obtain? To me
Deputed is the ſlaughter of the foe,
And ſacking of proud Rome—this well ſhall aid,
And onward ſpur my dread intent—Once gain'd
The baſe plebeian voice, I'll maſk no more
The love of ſovereignty, wherewith I'm fir'd,
This hand ſhall beat th' oppoſing barrier down,
And ſatiate my ambition with a crown."

Can it be neceſſary to ſpecify the faults in this paſſage? The unnatural ſelf-degradation of a bad man, talking of himſelf to himſelf. The fooliſh compariſon of ſun and moon illuſtrating nothing, but full of glaring words: a charm *unbending a purpoſe*, and making him reverence *a theme:* why is Porſenna *a theme?* Then, *a drowning voice* is to riſe in place of a *buſy thought.* The line "But Lentellus," &c. is no verſe, nor any approach to verſe:—the baldneſs of "to me deputed is the ſlaughter of the foe." Theſe, and every part of the ſpeech, mark the author—we are ſorry to ſay unimproved, and probably unimprovable; becauſe a ſound underſtanding ſeems to be wanting as well as a correct taſte. A little before, Lentellus (an ill-fabricated name) ſays to the king,

Belike

Belike you do forget, moſt royal Sir,
Your ſlaughter'd ſubjects' ghoſts!—&c.

What can be ſo bad as this *belike*, and the *moſt royal Sir*, placed as they are? Why not *mayhap*, moſt royal Sir!!

We are by no means among thoſe who think that Mr. W. H. Ireland ought to be wholly cried down for his Shakſpearian attempt. In forgeries merely literary the maxim is generally "*qui vult decipi, decipiatur*"; and had he ſhown the talents of a Chatterton, he might have ſhared the fame of Chatterton, with the ſame allowance for his attempt to impoſe. But the truth is, he is no poet. He is not without ingenuity, for which probably ſome advantageous uſes may be found; but the Muſes reject his vows; he will never ſucceed with them.

ART. 22. *Virginia, an Opera, in Three Acts. By Mrs. F. Plowden. The Overture, and the Whole of the Muſic new; the Melodies compoſed by the Author of the Dialogue, and harmonized by Dr. Arnold.* 8vo. 63 pp. 2s. Barker. 1800.

At length we have found leiſure to look at *the diſtinguiſhed publication of Mrs. Plowden*, as a brother dramatiſt choſe to call it; (ſee Brit. Crit. vol. xvii. p. 670) and a more wretched tiſſue of nonſenſe we never peruſed. All remonſtrances againſt managers, and ſuggeſtions of unfairneſs, are at an end, when ſuch ſtuff as this is preſented to the public; which if it had eſcaped condemnation muſt have been ſaved by merits very remote from any thing contained in the dialogue. Probably if Dr. Arnold had *compoſed* the melodies, inſtead of harmonizing thoſe of Mrs. S. even this opera might have gone down, for the ſake of the muſic; and added one more diſgrace to the inſulted Muſes of Britain.

One offence to decency, Mrs. P. might have ſpared her readers. The oaths, which are ſhockingly and quite unneceſſarily numerous, might have been printed with blanks, inſtead of being obtruded upon the eye, in full deformity, with every letter complete. She might have ſpared alſo her abſurd rant about the uncorrupted purity of ſavages. (P. 20). But ſhe might likewiſe have ſpared the whole performance; which would have been the beſt and moſt judicious reſerve.

DIVINITY.

ART. 23. *A Diſcourſe delivered at a Viſitation of the Clergy of the Archdeaconry of Cornwall, in May, 1801. By George Moore, M. A. Archdeacon of Cornwall, and Canon Reſidentiary of Exeter. Publiſhed at the Requeſt of the Clergy.* 4to. 22 pp. 1s. Trewman and Son, Exeter.

This is a Charge which does credit to the Archdeacon, and to his clergy; to him as the writer, and to them as ſhowing their judgment in requeſting its publication. It is one whole in its plan, ſpirited in its execution, and highly ſeaſonable in its doctrine.

The

The "infidel apoſtacy of the French Republic" is painted in colours equally glowing and juſt. We ſhould be glad to cite all the deſcription, for the benefit of our readers. But, as we haſten to other paſſages of a more novel nature, we can produce only one extract from that. "ASK NOW," ſays the author, in a very animated apoſtrophe of Scripture, "FROM THE DAY THAT GOD redeemed MAN UPON THE EARTH, AND ASK FROM THE ONE SIDE OF HEAVEN UNTO THE OTHER," whether there hath been any inſtance of a great and mighty nation, daringly and profeſſedly abrogating every inſtitute of revealed, and renouncing every principle of natural religion, denying the Lord that bought them, and abandoning the worſhip of the living God? ſurely the hiſtory of the world affords no parallel."

We muſt turn from this apoſtrophe, to view, what we cannot contemplate too often, the character of our own Sovereign, great in itſelf, and greater ſtill from its contraſt to that of others. "Every Briton muſt exult with pride and gratitude," ſays the Archdeacon, "in the illuſtrious exception afforded by the example of our truly chriſtian King, to the infatuation of Sovereigns, ſeduced by the artifices and adulation of infidel enlighteners:

> Among innumerable falſe, unmov'd,
> Unſhaken, unſeduc'd, unterrified,
> His loyalty he kept, his love, his zeal;
> Nor numbers nor example with him wrought
> To ſwerve from truth, or change his conſtant mind,
> Though ſingle."

The Archdeacon then adverts to the treaſonable practices carried on againſt the perſon and Government of this excellent Monarch, and to the neceſſary meaſures of coercion taken for the preſervation of both; and juſtifies the adviſers of thoſe meaſures, by the example of the moſt virtuous ſtateſmen, and decided friends of liberty, in the caſe of the Bacchanalians at Rome, which, as he obſerves, "is ſtated at large in the thirty-ninth book of Livy, and there delineated with all the curious ſelection, intereſting detail, and fine colouring of that admirable hiſtorian." It is here abridged. The character of the Bacchanalian meetings is cited from Dr. Taylor, and the "famous decree againſt them, ſtill extant on a plate of copper, which was dug up in Italy about the middle of the ſeventh century, and is now preſerved in the Imperial Library of Vienna." By this decree, "the Bacchanalian myſteries were utterly expelled from Rome and Italy, and the edifices in which they had been celebrated were levelled with the ground."

On this very remarkable incident, which has been but "ſlightly paſſed over by the modern more popular retailers of the Roman ſtory," but is worthy of our attention, as carrying "ſome reſemblance in circumſtances to certain confederacies and aſſociations of our own days," the Archdeacon makes three obſervations. One of theſe we ſhall quote, as bearing immediately upon the incident. "In the ſpeech of the Conſul it is declared to be a maxim of the old Romans, never to permit any conſiderable number of people to collect themſelves together, without *a public magiſtrate to preſide over and direct*

their

their conſultations. MAJORES VESTRI, ſays Poſthumius, NE VOS QUIDEM; NISI QUUM—ALIQUIS EX MAGISTRATIBUS AD CONCIONEM VOCASSET, FORTE, TEMERE COIRE VOLUERUNT; ET UBICUNQUE MULTITUDO ESSET, IBI ET LEGITIMUM RECTOREM MULTITUDINIS CENSEBANT DEBERE ESSE. Some late acts of our legiſlature are, if I miſtake not, founded upon the ſame principle, which in old Rome, in the days of her greateſt freedom, was deemed ſo far from being inconſiſtent with the liberty of the people, as to be quite neceſſary to its ſafety and preſervation." This obſervation is as uſeful as it is ſeaſonable; and learning is thus executing one of her beſt offices to the ſtate, when ſhe defends the political proviſions for the preſervation of it. The obſervation too is not leſs original than forcible.

But let us extend our extracts to another obſervation, not ſo original, yet equally forcible, and even more ſeaſonable: "We may obſerve," the Archdeacon ſubjoins, "that the enemies of Chriſtianity*, who are ſo much diſpoſed to MAGNIFY THE MODERATION OF PAGAN GOVERNMENTS IN OPPOSITION TO CHRISTIAN, and talk ſo loudly of the indulgence granted to different modes of worſhip among the Heathens, as if an univerſal liberty were allowed, without any reſtraint upon the open or ſecret practices of men in the exerciſe of religion, make a repreſentation of things, which is quite contrary to the truth. The Roman government, in the ſuppreſſion of the Bacchanalian myſteries, conducted itſelf ſolely by the maxims of civil policy, without any regard at all to the religious pretexts of the worſhippers. And nothing can be more injurious to the religion of Chriſt, than the malicious ſuggeſtion which one infidel repeats after another, and which the French philoſopher Voltaire has not diſdained clandeſtinely to borrow from the Engliſh philoſopher Tindal†; that perſecution for religion owed its firſt riſe to the ſyſtem of Chriſtianity: whereas the truth of the caſe is really the reverſe, as many facts from hiſtory, profane and ſacred, might be produced to ſhew. Socrates ſuffered death as a ſetter-forth of ſtrange Gods‡, in the ſame city of Athens where St. Paul, 450 years after, was charged with the ſame crime by CERTAIN PHILOSOPHERS OF THE EPICUREANS, AND OF THE STOICS, BECAUSE HE PREACHED UNTO THEM JESUS AND THE RESURRECTION§. And ſurely Chriſtians were perſecuted by the Heathens for three hundred years, before they unhappily fell into the practice of perſecuting each other, or of making repriſals upon their Pagan adverſaries.—In fact and experience it is true, that not the friends but the enemies of real Chriſtianity, not ſincere believers but Atheiſts and apoſtates," *rather* apoſtates and Atheiſts, "have been THE MOST CRUEL PERSECUTORS AND OPPRESSORS BOTH OF RELIGION AND CIVIL

" * See Dr. Middleton's Letter to Dr. Waterland, p. 54, 8vo. ed. 1731.

† See this ingeniouſly proved by the Poſtſcript. *Rev.*

" ‡ Diogenes Laert. lib. 2. cap. 40, Ælian. ver. Hiſt. lib. 2, cap. 13, and Xenoph. Mem. Socrat. lib. 1. cap. 1.

" § Acts, chap. xvii. ver. 18.

LIBERTY;

LIBERTY*; of which we have one notable example *inſtar omnium*, in the hiſtory of FRENCH JACOBINISM, and its ANTI-CHRISTIAN TYRANNY." In this manner has that infidel aſperſion, which has lately been thrown with ſo free a hand upon Chriſtianity by infidel writers, been now retorted *in fact* by the infidels themſelves upon their own infidelity; and, amid the thouſand miſchiefs which the French apoſtaſy has diffuſed over the globe, it has had one beneficial effect, as the Archdeacon uſefully intimates, in ſhowing, by the mirror of *actions*, the ſavage, the ſanguinary ſpirit of perſecution within the boſom of Infidelity.

ART. 24. *A Charge to the Rev. the Clergy of the Archdeaconry of Bedford, delivered at the Eaſter Viſitation*, 1801. *By the Reverend R. Shepherd, D. D. Archdeacon of Bedford.* 4to. 20 pp. 2s. Mawman. 1801.

Dr. Shepherd, like other perſons called upon to conſider the religious ſituation of the times, finds his attention fixed upon the great and alarming event of the ſubverſion of Chriſtianity in France. His reaſonings on this ſubject lead him to conclude that it was againſt Popery alone, which he conſiders as merely a nominal Chriſtianity, that this viſitation was directed; and he conſiders the word of prophecy as indicating the approaching ſubverſion of that corrupted faith. The interpretation of unfulfilled prophecy is matter of great caution, and we are not among thoſe who delight to venture on it. The great diminution of the ſtrength and authority of Popery certainly gives opportunity for the increaſe of Proteſtant Chriſtianity; and that effect we do moſt earneſtly deſire to ſee: but as yet we cannot trace the ſymptoms of it: and in ſome countries, as in Holland and Switzerland, the Proteſtant religion has ſuffered in common with the Papal. With full conviction that the Word of Chriſt will ultimately prevail, we look for the appointed means with awful ſuſpence; rouſed by the terrors of the times, but not diſmayed; ready to obey the call of Heaven, in whatever way it may be given; and patient to await the time when God ſhall pleaſe to make his councils more completely known.

ART. 25. *The Pattern of Chriſtian Prudence and Diſcretion, urged againſt hurtful and fantaſtic Schemes of Life. By Joſeph Holden Pott, A. M. Prebendary of Lincoln, and Archdeacon of St. Alban's.* 4to. 1s. 6d. Rivingtons. 1800.

"They," ſays the Archdeacon, in his Preface, "who have attended to the ſteps which have been taken recently in this country, for the ſettlement of *recluſe* ſocieties, will not think this diſcourſe ill-timed." It is accordingly a well-conducted train of reaſoning, directed againſt monaſtic inſtitutions; ſhowing in particular that their ſcriptural foundation reſts on partial and excepted caſes, not on the authority of our Saviour; that they have no trace in the evangelical

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"* Middleton, ibid."

rule;

rule; and that their claims to be inſtituted for the exerciſe of repentance, and the aim at perfection, are founded on falſe grounds.

No man can be more careful than this writer to deduce his opinions from the ſoundeſt principles of ſcriptural authority; nor can any one be more evidently impreſſed with a ſincere and pious feeling of the truths which he inculcates. His diſcourſes therefore are always edifying, and we recommend them with ſincere and hearty approbation.

ART. 26. *The Duty of keeping the Chriſtian Sabbath holy. A Sermon, preached in the Chapel of the Hoſpital for the Maintenance and Education of expoſed and deſerted Young Children, on Sunday Morning, March 8, 1801. By the Rev. John Hewlett, B. D. Morning Preacher to the ſaid Charity, and Lecturer of the united Pariſhes of St. Vedaſt, Foſter-Lane, and St. Michael le Quern.* 8vo. 23 pp. 1s. Rivingtons, Johnſon, &c. 1801.

The principal topics by which the obſervance of the ſabbath is duly enforced, are touched by Mr. Hewlett in the opening of his diſcourſe, and a few words are ſaid on the impiety of violating it entirely. But deſpairing to reach thoſe "who never put themſelves in the way of admonition or reproof," the preacher addreſſes his inſtructions chiefly to thoſe who, "though frail and imperfect, are always vulnerable when convicted of error, or rouſed to a ſenſe of their danger." For the benefit of ſuch hearers, he obſerves upon the irregularities which are obſervable in thoſe who uſually attend divine worſhip on the ſabbath; their irregular time of joining the ſervice, or their thoughtleſs and irreverent behaviour while in the church. But he expatiates moſt upon the impropriety, as he conſiders it, of going from the ſervice to the public walks in or near the metropolis. To us it appears but too certain, that if the ſervice of the day be attended without true feelings of religion, and rather as a ceremony than an exerciſe of devotion, the remainder of the ſabbath will probably be unfitly ſpent, in whatever place it is paſſed. But, if the heart be right, the relaxation of an hour taken in a ſocial inſtead of a ſolitary excurſion, without oſtentation of dreſs or appearance, can be no very great tranſgreſſion. The cloſe of the Sermon contains ſome proper and ſerious admonitions drawn from the peculiar warnings of the times.

ART. 27. *Sermons on the Doctrines and Duties of Chriſtianity, addreſſed to a Country Congregation.* 12mo. 5s. Cadell and Davies. 1801.

There is a modeſty and impreſſive good ſenſe in the Introduction to theſe Sermons, which muſt immediately conciliate the reader's favour; nor will he, in his progreſs through the whole, at all be inclined to repent of the pleaſing prepoſſeſſion excited at the commencement. The author profeſſes them to contain, in a narrow compaſs, the inſtruction which he himſelf has received from ſome of the beſt writers and preachers of our church. The diſcourſes are eighteen in number, and treat of the moſt important duties of Chriſtianity. They are excellently adapted to a country congregation, being plain, conciſe, and at the ſame time full of energy and vigour. We have been very much pleaſed and edified with theſe diſcourſes, and recommend them without reſerve

reſerve or ſcruple. The author will probably be induced to give his name, when called upon for a ſecond edition, which we are perſuaded will ere long be the caſe. He will then avail himſelf of the opportunity of correcting the errors of the preſs, which, for ſo ſmall a volume, are too numerous. The book is dedicated to that excellent prelate, the Biſhop of Lincoln, in whoſe dioceſe the Sermons not improbably were preached.

ART. 28. *A Dialogue between a Country Gentleman and One of his poor Neighbours, who had been led away from the Church, under the Pretext of hearing the Goſpel, and attending Evangelical Preachers.* 12mo. 71 pp. 1s. Rivingtons, and Hatchard. 1801.

Nothing of the kind can be more complete, as a remonſtrance againſt ſome of the miſchiefs now prevailing, particularly that of attending unauthorized, illiterate, and pretendedly *gifted* preachers, than this little Dialogue. It is clear in ſtyle, ſtrong in argument, and effectual in illuſtration. It is ſo good, that we are inclined, in its favour, to deviate from the common method of our Catalogue, by continuing a few extracts from it in two or three ſucceſſive numbers. We will begin with what the author ſays of the ſuppoſed *gifts* of theſe modern Apoſtles. After ſhowing that theſe gifts, if they mean any thing, muſt mean no leſs than inſpiration, he thus proceeds:

"*Matt.* (the poor neighbour) They don't call themſelves Apoſtles.

"*Co. Gent.* No; but it comes to that, Matthew. If the ſame ſpirit which ſpoke to the fathers in times paſt by the Prophets and Apoſtles ſtill ſpeaketh by the mouth of theſe preachers, and they deliver what they preach under that authority, there is no difference between them and any of the Apoſtles; and inſtead of four Evangeliſts, and a few choſen writers to tranſmit to future ages the Goſpel of Chriſt, as we find it in the New Teſtament, every teacher that you have among you has the ſame communication with the Holy Spirit, and if he were to write down his communications, they would be of equal validity and force with St. Paul's, or any other of the ſacred writers.

Matt. No, no, maſter, I don't mean that neither; I don't compare them with the Apoſtles.

"*Co. Gent.* You put them upon an equal footing with the Apoſtles when you attribute to them the gift of inſpiration; and whether it be one of the Apoſtles, or one of your own preachers, it is God that ſpeaketh; and I have no more right in the one caſe than in the other, to refuſe my aſſent to him that ſpeaketh." P. 14.

This ſpecimen will probably give our readers a deſire to ſee more from the ſame ſource.

(To be continued.)

ART. 29. *A Manual of Reflections on the Facts of Revelation. In Two Parts.* 8vo. 54 pp. 1s. 6d. Oxford printed; ſold by Payne, &c. London. 1801.

The firſt part of this tract may be conſidered as a very clear and able commentary on that admirable work, Leſlie's *Short Method with the Deiſts.* It takes up the ſame argument, but handles it in a new and

and very effectual manner. The ſecond part extends the argument ſomewhat further, and takes in the conſideration of prophecy, in a manner extremely uſeful and convincing. It is a production full of logical preciſion, united with much diſtinctneſs, and is peculiarly fitted to be put into the hands of young ſtudents, as containing a conciſe but very laborious ſummary of the ſoundeſt arguments on which our faith is founded.

ART. 30. *Religious Union; being a Sketch of a Plan for uniting the Catholics and Preſbyterians with the eſtabliſhed Church.* 8vo. 24 pp. 1s. Mawman. 1801.

As containing a diſtinct, ſenſible, and, we believe, very accurate view of the cauſes of the late rebellion in Ireland, this tract is highly valuable. The place which it propoſes of a conference, ſimilar to that in 1661, to be held in Ireland, with the view of removing differences by a reviſal of the Common Prayer-Book, is unfortunately altogether impracticable. To generalize our ſervice ſo as to accommodate it to the notions of thoſe moſt oppoſite parties, the Preſbyterians and Papiſts, would be to render it of no uſe to any church. Not to mention that the Romaniſt, by principle, diſdains and abhors any accommodation or compromiſe with thoſe whom he calls Heretics.

ART. 31. *Hierogamy, or an Apology for the Marriage of Roman Catholic Prieſts, without a Diſpenſation; in a Letter to the Rev. J. A. from the Rev. John Anthony Gregg.* 8vo. 1s. 6d. Hatchard. 1801.

If the queſtion here introduced and diſcuſſed required a formal apology, the advocates for the marriage of prieſts would have ſought greater eloquence and better arguments, or, at leaſt, would have wiſhed them to have been exhibited with more force as well as ingenuity. The pamphlet certainly bears many marks of good ſenſe, but there is a want of perſpicuity and arrangement, and the ſtyle is very reprehenſible. It is dated from King-Street, Seven Dials, and appears to have been intended to anſwer a local and temporary purpoſe.

MEDICINE.

ART. 32. *An Addreſs to the Public on the Advantage of Vaccine Inoculation, with the Objections to it refuted. By Henry Jenner, Surgeon, F. L. S.* 4to. 19 pp. 2s. Cadell and Davies. 1801.

ART. 33. *Evidences of the Utility of Vaccine Inoculation, intended for the Information of Parents. By Thomas Creaſer, Member of the Royal College of Surgeons.* 12mo. 36 pp. 1s. R. Crutwell, Bath. 1801.

Both theſe reſpectable writers concur in confirming, from their own obſervations, the advantages that will accrue to the public from the introduction of vaccine inoculation. They add their teſtimony to the evidence already before the public, to ſhow that the diſeaſe produced by inoculating with the matter of the cow-pox, renders the con-

conſtitution incapable of being infected by the ſmall-pox; that it is totally void of danger, and in the greater number of caſes ſcarcely produces any ſenſible uneaſineſs. We know alſo that it can only be propagated by inoculation, or by ſome means bringing the matter of a puſtule in contact with a part of the ſkin, whence the cuticle has been abraded or removed. Hence any number of ſubjects in a family may be inoculated with it, without the hazard of communicating the diſeaſe to any other perſons in the houſe, who may not chooſe to undergo the operation; an advantage ſo ſingular, and of ſuch value, as to give it a decided ſuperiority over inoculation with ſmall-pox matter, even although the two diſeaſes had been equally dangerous.

Although theſe circumſtances have been frequently noticed before, yet a repetition of them cannot be thought ſuperfluous, in a matter of ſo much importance to the community; the zeal and philanthropy of the ingenious writers, in thus ſtepping forward in the cauſe of humanity, are therefore highly commendable.

ART. 34. *Practical Obſervations on the Nature and Treatment of ſome exaſperated Symptoms attending the Venereal Diſeaſe. By Edward Geoghegan, Member of the Royal College of Surgeons, &c.* 12mo. 75 pp. 3s.

The author, who appears to be well experienced on the ſubject he treats of, confines his view to a few of the more troubleſome and dangerous ſymptoms of the venereal diſeaſe, the nature and treatment of which have not, he thinks, been ſo clearly defined, as to enable the young practitioner to know what is the beſt courſe that in ſuch caſes ſhould be followed. He firſt treats of phymaſis and periphymaſis. Theſe were more than ordinarily frequent and diſtreſſing, in the courſe of the year 1799, than he had ever known them at any other time. This he conſidered as ariſing rather from ſome peculiar diſpoſition of the atmoſphere, than from any alteration or increaſed malignity of the venereal virus. Typhus fever, he ſays, was unuſually frequent and fatal in London, in that ſeaſon; and in Ireland, diſeaſe, he does not ſay what, "raged very generally among horſes," and adds, "it is a fact, that at the time epidemics are prevalent among the human ſpecies, a great mortality has almoſt always been obſerved among thoſe and other animals."

In the inflammatory ſtate of phymaſis, bleeding and the antiphlogiſtic proceſs ſhould be purſued, previous to the exhibition of mercury. By uſing mercury too early, that is, before the inflammatory diatheſis is ſubdued, ſloughing of the chancres and mortification of the parts are induced, or the chancres ſpread, and become phagedenic. This had led ſome able practitioners, he ſays, to ſuſpect the exiſtence of ſome new ſpecies of poiſon, to which they have attributed the miſchief. But the poiſon was the mercury, adminiſtered when the conſtitution was not in a ſtate to bear its action. He ſupports this doctrine by the authority of Wiſeman, Aſtruc, and Van Swietan, and by the practice of the moſt experienced French ſurgeons. In the phagedenic chancre no mercury ſhould be given, and the applications to the part ſhould be of the moſt mild and ſoothing kind. Where ſlough-

ing takes place, we ſhould have immediate recourſe to bark, opium, or cicuta. The two latter he ſeems to condemn in thoſe caſes in toto, and bark ſhould not be given, he ſays, until the tendency to inflammation is entirely ſubdued. On the whole, the practical rules contained in this little publication, ſeem well deſerving the attention of Tyras in ſurgery.

ART. 35. *An Introduction to a Courſe of Lectures on the Operations of Surgery. By Thomas Chevalier, A.M. Fellow of the Linnæan Society.* 8vo. 58 pp. 1s. 6d. Cullow, Crown-Court, Soho, London. 1801.

The preliminary ſtudies neceſſary for perſons about to commence practitioners in ſurgery, particularly the qualities requiſite to form ſucceſsful operators, are here laid down in an ingenious and judicious manner, to ſuch therefore it may prove a uſeful manual.

ART. 36. *The Inſtitutions of the Practice of Medicine, delivered in a Courſe of Lectures, by Jo. Baptiſt Bueſerius de Kamfeld. Tranſlated from the Latin, by William Cullen Brown. In Five Volumes. Vol. I. and II.* 8vo. 8s. each Vol. Cadell and Davies. 1800.

Bueſerius has with great diligence collected the opinions of all the moſt accredited authors, ancient and modern, on the ſubjects he treats of, and occaſionally given commentaries on them, often with ſufficient acuteneſs and ingenuity; but the work can be conſidered as little more than a text book, and ſeems hardly wanted, in this country at leaſt, where the ſubjects have been ſo amply and judiciouſly treated by Cullen and other of our own writers.

The volumes before us are confined to the inveſtigation of the nature and treatment of fever; the remainder of the work will be compriſed, the editor tells us, in three more volumes, which will appear as early as it can be conceived the reader will have digeſted what is here produced. Not having the original before us, which the editor ſays is become extremely ſcarce, and which he alledges as his reaſon for tranſlating it, we can ſay nothing as to the fidelity or accuracy with which he has performed his taſk; but as his language is generally plain, and the account of the different ſpecies of fever intelligible, and ſuch as correſponds with the theories of the authors to whom they are referred, the ſtudent, we dare ſay, may have a ſufficiently clear idea of the principles of the author, from reading what is here furniſhed him.

LAW.

ART. 37. *The Modern Practice of levying Fines and ſuffering Recoveries, in the Court of Common Pleas at Weſtminſter. With an Appendix of ſelect Precedents. By W. Hands, Gent. One of the Attornies of the Court.* 155 pp. 4s. 6d. Butterworth. 1800.

We recommend this as a plain and uſeful treatiſe, upon the ſubject which it profeſſes to embrace. It is confined to a ſtatement of the mere

mere practical form in which these modes of common assurances are carried into effect, and very properly refers, for the legal doctrines upon the subject of fines and recoveries, to those authors who have already treated of them in an ample manner. The Appendix contains tables of the various fees and charges that are made at the several offices, which must be of use to attornies, in advising their clients, and in making out their own bills. We were sorry to note that the term *præcipe*, which signifies imperatively "*command*," is frequently spelled with an *æ* final, instead of an *e*. The circumstance does not speak much in favour of Mr. H.'s skill in the Latin tongue.

ART. 38. *A View of the principal Parts of the most important Statutes relating to Game; with explanatory Cases and Observations. By an Attorney.* 8vo. 132 pp. 3s. Ellis, Ashburton; Lackington, Allen, and Co. London. 1801.

The author states, by a prefixed Advertisement, that he "writes not for professional men, but merely for the sportsman, who is neither led by business nor inclination to study the *yellow* leaves of *musty* statutes." It is so common for people to despise what they cannot understand, that an attack made upon the statute-law by this attorney might be passed over without observation. But wherefore should he, in a fit of metaphoric rage, fall foul of his Majesty's law-printers? Why abuse the sheets which come from their press as yellow, and reprobate the volumes as musty? If he has never seen the statute-books, we can assure him, as a fact, that the leaves are more fair, and we fear the volumes less likely to become musty, at least through want of using, than those of his own tract.

We are compelled to augur thus unfavourably, inasmuch as he pronounces a pretty decisive judgment against his work, when he solicits exclusively for readers, those who must be unqualified to estimate its merits. To professional men, it is declared forbidden ground. He has posted up this placard on the confines of his literary manor, to warn us among others from trespassing on the premises. We are too much of sportsmen to be guilty of poaching, and even disdain to enter without leave, although we might justify it by law when in full cry after vermin. We have indeed taken a peep over the hedge, and feel little inclination to slip our critical dogs from their couples, to draw such unpromising covers. We perceived Burn's Justice, title, "Game," snugly bagged for a chace, and a note or two of Mr. Christian's, prepared for a drag. When such is the game, we leave him, without regret, to the companions he has bespoken; for, to adopt an image from another sport, if we are to "shoot folly as it flies," we will beat for it at least in

"Fresh woods and pastures new."

POLITICS.

ART. 39. *Financial Facts of the Eighteenth Century; or, a curſory View, with comparative Statements, of the Revenue, Expenditure, Debts, Manufactures, and Commerce of Great Britain. Second Edition.* 8vo. 88 pp. 2s. 6d. Wright. 1801.

This author purſues nearly the ſame train of reaſoning as Dr. Clarke (whoſe work we have ſo lately and ſo fully exhibited) and refers to the ſame authentic documents. His object is to ſhow, that "the national reſources have not even yet been intirely called forth, and that ſhould any future exigency unhappily render it neceſſary to draw them more fully into action, they may, like the cords of a bow, be ſtrained to a greater tenſion than it is poſſible at preſent to imagine, without the riſk of breaking the one or the other."

To prove this point he preſents us, firſt, with an abſtract of the receipts of the revenue for one year, from Michaelmas, 1700, to Michaelmas, 1701, by which it appears, that the total revenue for the firſt year of the eighteenth century was 3,769,375l. To this he oppoſes the eſtimated, permanent, and temporary revenue for the laſt year, ending on July, 1800, which amounted to 36,728,000l. and makes the total additional revenue in 100 years to be 32,958,625l.

He then gives a ſhort account of the public revenue for the preceding hundred years, and ſhows its increaſe from the year 1600 to 1700, obſerving that, "although during the laſt hundred years, our burdens have increaſed in a twelvefold degree, yet it will appear that our exports and imports, trade and manufactures, and conſequently public and private wealth, have alſo increaſed, and kept pace with the taxes impoſed on the nation." This aſſertion is ſupported by ſtatements of "the annual value of exports and imports at the cloſe of King William's reign, of the value of exports and imports for the year ending January 5, 1800, of the value of exports and imports on an average of ſix years of peace, ending January 5, 1793, and, laſtly, of the amount of the public revenue on an average of ſix years, ending at the ſame period."

From all the foregoing reſults, he infers, that "the wealth and reſources of the nation have been progreſſively increaſing, during the laſt century, in a greater ratio than our taxes, and from the above-mentioned cauſes, as well as the effects reſulting from the comparative value of labour, proviſions, improvements in agriculture and manufactures, alſo the increaſed circulation of gold and ſilver in the kingdom," he is of opinion, that "the ſubjects of the Britiſh empire, with a few exceptions, feels at this moment leſs the various burdens impoſed upon them, than our predeceſſors in the beginning of the eighteenth century."

Mr. Roſe's able pamphlet on the Revenue is alſo referred to, in order to ſhow, that the increaſed revenue will exceed the peace eſtabliſhment; and the lowneſs of intereſt, with the improved value of land, are adduced as proofs of our wealth and proſperity. Theſe proofs having appeared in our accounts of the works of other writers, need not be detailed

detailed here. To the tax upon income (which in a general view he highly commends) he thinks ſome amendments might be made, particularly by apportioning the ſums charged to the nature of each perſons income; and he recommends a repeal of ſome taxes on neceſſaries; but he ſhows that "our taxes, ſo far as laid on articles of general conſumption and luxury, contribute to the public welfare, by promoting an active and regular circulation, exciting induſtry, encouraging talents, and repreſſing idleneſs." He obſerves alſo, that many oppreſſive ſources of taxes, peculiar to other countries, have not been introduced into this.

The late ſcarcity, this writer ſhows by authentic documents, cannot juſtly be attributed to the war, nor to the increaſe of Bank paper. The remedy propoſed is, an extenſion of cultivation. Other important remarks occur; and the beneficial conſequences of the Sinking Fund, eſtabliſhed by the late Miniſter, are placed in a ſtriking point of view. The author deſerves praiſe, both for the object of his work, and the manner in which it is executed.

ART. 40. *The Political Intereſts of Great Britain: in which are included the neceſſary Meaſures for procuring an advantageous and permanent Peace with France and her Allies; for terminating our Differences with the Northern Confederate Powers concerning the Freedom of Neutral Maritime Commerce, and reſtoring Plenty to the United Kingdoms. By George Edwards, Eſq.* 8vo. 356 pp. 7s. Johnſon. 1801.

We profeſs not to be politicians, but (to the beſt of our abilities) critics; and it cannot therefore be expected that we ſhould diſcuſs every opinion thrown out by the political writers of the day, or examine the grounds of all their ſpeculations. But as every reaſonable and reflecting man has his opinions on queſtions of public policy, ſo there are occaſions which call upon him to avow them; and one of thoſe occaſions is, we conceive, the review of a political work like the preſent, comprehending almoſt every topic which the critical ſituation of Europe has brought into diſcuſſion, launching into ſpeculations contrary, for the moſt part, to the ſentiments of all enlightened ſtateſmen, and dogmatizing in oppoſition to facts notorious, or indiſputably proved.

From ſuch a chaos of heterogeneous matter as is contained in this treatiſe, it is difficult, or rather impoſſible, to ſelect all the facts and arguments on which the author relies, and comprize the remarks ſuggeſted by them within the ſpace to which we are limited. We muſt therefore confine ourſelves to a few ſtatements and obſervations.

To the author's propoſal for the improvement of cultivation by the eſtabliſhment of agricultural ſocieties in different parts of the kingdom, with a central ſociety in London, co-operating with the Board of Agriculture, we ſee no reaſon to object. This, however, occupies but a ſmall portion of the work; the chief of which conſiſts of ſpeculations on politics, foreign and domeſtic. In theſe, the author has put a ſtring of caſes (as he calls them) of European policy, which contain his opinions reſpecting the conduct to be obſerved by Europe in general, and Great Britain in particular, as to certain ſtates, and with regard

gard to a variety of events, in his contemplation. The chief object at which he labours is to perſuade his country to lay aſide all jealouſy of the power, and all apprehenſion of the deſigns of France (who it ſeems is our *natural ally*) to lend itſelf to almoſt all her views of aggrandizement, and promote all her ſchemes of ſpoliation. "France," we are told, "is the great and only effectual ſupport of the balance of continental power; of that balance, which ſhe has been labouring for ages to deſtroy, and which has at laſt yielded to the gigantic efforts of her ambition. To all the territories, and all the influence, which ſhe has by force and fraud acquired, this author would add "*the advantages ſhe propoſes to derive from the maritime countries in the eaſtern part of the Mediterranean ſea, and the countries which lie between theſe and the Eaſt Indies, comprehending Greece, Ægypt, the Ottoman empire in Aſia, and various others.*" All the above countries are either to be poſſeſſed or influenced by a ſtate, which has already overrun the faireſt portion of Europe, and yet the balance of power is to be preſerved, our poſſeſſions in India are to be ſecure, and Great Britain ought to aſſiſt in procuring this enormous increaſe to the power of her rival, and in almoſt every age her determined enemy!!! We know not what other readers of this author (if he has any readers who are not reviewers) will think of this and many ſimilar paradoxes; but to us it does not appear neceſſary to beſtow a ſingle remark upon them, much leſs to detail all the wild and unfounded arguments by which they are ſupported. What would the wretched ſurvivors of the maſſacres of Alexandria, Cairo; what would the oppreſſed inhabitants of Swiſſerland, &c. &c. &c. ſay to the writer, who would perſuade them that civilization and improvement, nay, that *freedom and happineſs* would reſult from their ſubjection to the iron yoke of France?

The whole conduct of Great Britain in her late diſpute with the northern powers is decidedly condemned, and ſome pains are taken to perſuade us that an admiſſion of the maxim, that "free ſhips make free goods," would be highly beneficial to this country. The arguments however on this topic are, in our opinion, extremely vague and inconcluſive; and the writer does not once meet the plain, and to us deciſive reaſon, produced by Dr. Croke and others, againſt this claim of neutrals; namely, that by becoming carriers for the leſs powerful belligerent ſtate, they enable that ſtate not only to carry on its trade, with a ſecurity which it would not otherwiſe enjoy, but to employ all its ſeamen in ſhips of war alone, and to carry on a naval conteſt, to which, but for this aid, it would be wholly unequal. We, however, congratulate Mr. E. on the relief which the late treaty with Ruſſia muſt afford to his apprehenſions of her future hoſtility to Britain, and intimate union with its rival.

After all the able diſcuſſions on the origin of the preſent war; after the full, and we deem irreſiſtible, proofs given of the aggreſſion of France againſt this and almoſt every other power againſt which ſhe has directed her arms; after the confeſſions of many of her own revolutionary leaders, it is not without aſtoniſhment we read, in a work ſeemingly written with good intention, that the allies took up arms againſt France *without any provocation*; and yet we find perpetual cenſures on

our

our own government for a ſimilar conduct. Every thing indeed is concluded againſt us; every thing, on the merits of the queſtion, is conceded to our enemy. But what ſhall we ſay to a writer, who declares the terms of peace granted by France to Auſtria were *fair and honourable?* Who propoſes to reſtore almoſt every poſſeſſion taken from Holland and Spain, and give Gibraltar to the latter, in order to detach them from the intereſts of France, while that power holds them both, and eſpecially the former, in abject ſubjection? What ſhall we think of the writer who gravely tells us that "*no period of the revolution can be inſtanced wherein they* (the French) *did not act conſiſtently with the principle of peace?*"—*Aut inſanit homo, aut verſus facit.* Indeed his whole repreſentation of the French Conſular Government, of the enthuſiaſtic zeal for freedom which (according to him) animates that people, of their *natural partiality* to the Engliſh, of the reſemblance between their preſent conſtitution and ours, &c. &c. &c. is as much a creature of the imagination, as Taſſo's enchanted grove, or Arioſto's *Paradiſe of Fools.*

The writer's ſchemes of internal improvement ſeem to be well intended, but (with the exception of thoſe agricultural ſocieties already mentioned) are not ſufficiently plain to be of practical uſe. We muſt do him the juſtice to add, he is a warm panegyriſt of the Britiſh Conſtitution. How he can reconcile his attachment to it, with his avowed predilection for all the meaſures and all the intereſts of revolutionary France, muſt be left for him, in ſome of his future works, to explain. Upon the whole, though there are many ſentiments in this work of a general nature worthy of praiſe, almoſt all the writer's opinions on queſtions of national policy, eſpecially wherever France is concerned, are too eccentric for wiſdom to adopt, and too revolting to every *Britiſh* feeling for patriotiſm to endure.

MISCELLANIES.

ART. 41. *Lives of Scotiſh Authors, viz. Ferguſſon, Falconer, and Ruſſel. By David Irving.* 12mo. 3s. 6d. Conſtable. 1801.

Of the writers, whoſe lives are now for the firſt time given in detail by the friendſhip of their countryman, the two laſt only have acquired much celebrity in England. Ferguſſon was a poet, but hardly appears to have merited the diſtinction which is here conferred upon him. The "Shipwreck" of Mr. Falconer, and the "Hiſtory of Modern Europe," by Mr. Ruſſel, are works of ſtanding and acknowledged merit, and entitle their authors to the diſtinction they here receive. Many agreeable and entertaining anecdotes are interſperſed; and Mr. Irving appears to have diſcharged an honourable office with great impartiality and candour.

ART. 42. *A Letter to the Honourable Colonel George Hanger. From an Attorney at Law.* 8vo. 53 pp. 1s. 6d. Debrett. 1801.

When the Life of this Hon. Colonel came before us, we felt ſo much of honeſt diſguſt at a large part of its contents, that we thought the

the fewer words we could beſtow upon it, the leſs curioſity we ſhould excite in any mind to ſee, what none could ſee with any chance of advantage. We were therefore very brief in our notice of it; but the hon. author has not, on that account, eſcaped a more detailed caſtigation; which is here given, in a very maſterly ſtyle of writing, by a member of a profeſſion, the whole of which he has libelled.

The tract contains a manly and ſenſible vindication of the practice of attornies, againſt ſome of the moſt groundleſs and abſurd accuſations that ever were hazarded by prejudice and preſumption. We wiſh, however, that in vindicating one profeſſion, the author had not libelled another; for the military are no leſs unjuſtly and injuriouſly treated here, than the legal corps by Col. Hanger. We wiſh alſo, that, when the author cordially joined with his antagoniſt, in execrating the "ſyſtem of impriſonment for debt," he had condeſcended to hint by what other method he would contrive to *refreſh* the memories of ſuch forgetful gentlemen as Col. H.

The author ſpeaks with an indignation, juſt in its kind, though exaggerated in its expreſſions, when he exclaims againſt the offence of "committing a ſingle licentious or immoral ſentence to the preſs." It is undoubtedly an offence of a moſt pernicious kind; its effects cannot eaſily be calculated. "It may traverſe continents, debaſing and corrupting the ingenuous mind of youth, diſſeminating vicious principles, and ſcattering its baneful effects on the faireſt portions of the globe; may corrupt generations yet unborn, and be doing progreſſive miſchief in ſociety, till time ſhall be no more." All this is true, and ought to be well conſidered by the author of the Monk, and many ſimilar offenders; but its miſchief is indirect, to which the party corrupted is acceſſary; and, therefore, to ſtigmatize it beyond murder, rapine, and many exceſſes of perſonal depravity, is to confound all juſt diſtinction.

ART. 43. *Louiſa; a Narrative of Facts ſuppoſed to throw Light on the myſterious Hiſtory of "the Lady of the Hay-Stack." Tranſlated from a French Work publiſhed in the Imperial Dominions, A. D. 1785. By the Rev. G. H. Glaſſe, A. M. Rector of Hanwell, Middleſex.* 12mo. 159 pp. 3s. 6d. Rivingtons, Wingrave, &c. 1801.

This Narrative is introduced by the account which, under the title of "A Tale of real Woe," appeared in the St. James's Chronicle in 1785, and was thence copied into moſt of the periodical prints. The account from the French work mentioned in the title is compared with it, to ſupport the notion, that the Maid of the Hayſtack, found near Briſtol, might poſſibly be Mademoiſelle la Freulen, whoſe myſterious hiſtory involved the ſuſpicion of a very near relationſhip to the Emperor Francis I. The probability wants however many circumſtances to make it complete. The ſtrongeſt intimation is that in the Poſtſcript, where, on Bohemia being mentioned, poor Louiſa is ſaid to have anſwered, "*that is papa's own country.*" The book is properly dedicated to Mrs. H. More, who was the principal benefactreſs of the unfortunate lunatic.

ART. 44. *Communications concerning the Agriculture and Commerce of America; containing Observations on the Commerce of Spain with her American Colonies in Time of War. Written by a Spanish Gentleman in Philadelphia, this present Year* 1800. *With sundry other Papers concerning the Spanish Interests. Edited in London, by William Tatham.* 8vo. 120 pp. 4s. Ridgway. 1800.

The editor's professed design is, to show us what the people of other countries are doing, that we may the better regulate our own concerns. The object of the Spanish author's "observations is, the prosperity of the Spanish Colonies in America, the advantages arising therefrom to Old Spain, the increase of the royal revenue, and of our commerce in general." P. 6. Some "cursory observations" show the importance of agriculture to be superior to that of manufactures, and that of manufactures to that of commerce. Much more useful, we think, would have been an endeavour to show, how intimately these interests are connected with, and depend upon, each other. Monopolies are then strongly condemned; and doubtless those established in Spain appear to have been extremely pernicious. But there is so little in this tract which is applicable to the concerns of Englishmen, and so little apparent reason for our relying upon the statements of an anonymous Spanish writer, that we can perceive no valid reason for its being "edited in London."

ART. 45. *A New Essay on Punctuation, being an Attempt to reduce the Practice of Pointing to the Government of distinct and explicit Rules, by which every Point may be accounted for, after the Manner of pausing. By Thomas Stackhouse.* 12mo. 92 pp. 2s. bound. West and Hughes, 40, Paternoster-Row. 1800.

A small tract, entitled an Essay on Punctuation, is well-known to the reading world. It was published only a few years back, was the production of an ingenious and learned man*, and was drawn up in a clear and useful manner. The present author, though he does not mention his predecessor or his publication, seems to allude to it, by calling his own "a *new* Essay," as if to distinguish it from the former. The authors of the Encyclopædia Britannica *(Suppl.)* though they repeat the praise of the former Essay from another writer, confess that they have not seen it, but say, "they do not think that the art of punctuation can be taught by rules." In our opinion, from its facility, it can scarcely require rules, and will always be practised with sufficient accuracy, by those who write sensibly, under the guidance of one or two very general principles; and, as common sense will usually point well, so will it easily discover the real meaning of sentences, even under the disguise of false or inaccurate pointing. For a long time, written books had not even the advantage of divisions between the words; and, though dividing and pointing are certainly great improvements, this fact will sufficiently show how much may be

* It was anonymous, but is attributed generally to a Mr. Steele.

done

done without them. The attempt of Mr. Stackhouſe is to reduce punctuation to rules ſo exact, as to remove all doubt in every inſtance; and the attempt is laudable. In his ſynoptical table, and other parts of the book, he evinces great clearneſs of mind and method; but the beſt recommendation of his art is, in our opinion, "that it will prove a general praxis, which will ſet the whole grammatical machine in motion;" and this we believe to be true. The author we ſuppoſe to be the ſame who publiſhed, ſome time ago, a very uſeful ſet of comparative maps, of ancient and modern geography. His motto is a lame one:

"Divide, *diſtinque*, et impera."

A better might eaſily have been found. As,

—— diſtinctio ſenſum
Anget, et ignavis dant intervalla vigorem.

From Auſonius. Idyll. iv.

ART. 46. *Proſe on various Occaſions, literary and political. Collected from the Newſpapers.* 8vo. 112 pp. 3s. 6d. Hurſt. 1801.

A ſet of ironical Letters, from various Newſpapers, in which ſeveral *great names* in the critical and political world are treated very ludicrouſly. They are a good deal in the ſtyle of *Chalmeriana*, and often touch upon the ſame topics. The political alluſions are generally intended to be hoſtile to the adminiſtration under which they appeared; but they have, in their ſtyle, more of literary ſport, than of political ſeverity. It may not unfairly be objected, that too great a ſameneſs of humour pervades the collection; but there are many things in it, at which the graveſt reader muſt ſmile.

ART. 47. *The Statiſtical Obſerver's Pocket Companion: or a ſyſtematical Set of Queries, calculated to aſſiſt Travellers, and all inquiſitive Men at large, in their Reſearches about the State of Nations. Tranſlated from the French of Julia Ducheſs of Giovane, Baroneſs of Underſbach, Lady of the Starry Croſs, Honorary Member of the Royal Academies of Berlin and Stockholm, and of the Humane Society, London.* 12mo. 143 pp. Booker, Wright, &c. 1801.

Who the lady is, who here appears ſo abundant in her queſtions, and ſo magnificent in her titles, we are unfortunate enough not to know; nor which of all the countries in which ſhe is *aſſociated* can claim her as a native. Her queries, however, ſeem to be judicious, and the book of ſome utility. The tranſlator informs us this ſcheme of enquiry "was originally printed upon an *immenſe* ſheet of paper, and annexed to a large volume." It is now compreſſed into the form of a portable almanack, and fitted up in a caſe into which it ſlides, for the pocket of the traveller. In this ſhape it certainly is more convenient for uſe than in the former ſtage of its tranſmigration, and in theſe days of enquiry it will probably obtain a ſufficient ſale.

ART.

ART. 48. *An hiſtorical Account of the Tranſactions of Napoleone Buonaparte, Firſt Conſul of the French Republic, from the Period he became Commander in Chief of the French Army in Italy, in April,* 1796, *until the preſent, of his having compelled the Emperor of Germany, a ſecond Time, to make Peace with the French Republic, and acknowledge its Independence, in February,* 1801. *In this Work is comprized the Campaigns of Italy in* 1796-7, *the Command of the French Army on the Coaſt of France, Flanders, &c. The Expedition to Malta and Egypt in* 1798, *the Chief Conſulatſhip of France, with the Campaigns of Italy and Germany in* 1799, 1800, *and* 1801. *By G. Mackereth.* 8vo. 88 pp. 2s. 6d. Printed by Jones, Soho. No Publiſher.

This hiſtorian of Bonaparte, who is alſo his panegyriſt, wiſely ſuppreſſes his campaign in Paris, againſt the then exiſting conſtitution of the country. It will be ſeen, even by his title-page, that he cannot write Engliſh; and more will not eaſily be ſeen, as the publiſher does not chooſe to be named.

ART. 49. *The Sound and Baltic conſidered in a political, military, and commercial View, intended to illuſtrate the relative Connections and maritime Strength of the Northern Powers; to which are added, Obſervations upon Egypt, and the Trade of India, as connected with the Baltic or Eaſt Sea. Tranſlated from a German Pamphlet, publiſhed at Berlin in April laſt.* 8vo. 3s. Debrett. 1801.

This pamphlet obtained a conſiderable popularity in the north of Europe, which it might well be expected to do, as it was obviouſly written in defence of the Northern Confederacy againſt this country, and with the intention of keeping up the prejudices which exiſted againſt us. It was underſtood to have been written under the ſanction of the Pruſſian government, and its great tendency is to prove the practicability of excluding England from a commercial intercourſe with the powers on the continent. It does not appear to merit any other refutation than it has already received from the argumentative powers of Lord Nelſon in the North, and of Sir Ralph Abercromby and our gallant brethren in the Eaſt. It is however very plauſibly written, and contains ſome facts very well worth the conſideration, not only of government, but of thoſe of our merchants whoſe intereſt is involved in our trade with India, as well as with Denmark, Pruſſia, Sweden, and Ruſſia.

ART. 50. *The Elements of Reading, being ſelect and eaſy Leſſons, in Proſe and Verſe, for young Readers of both Sexes. By the Rev. T. Adams, A. M. Author of Lectiones Selectæ, the Elements of uſeful Knowledge, &c. &c.* 12mo. 4s. Law. 1800.

Theſe introductions to reading have lately multiplied upon us ſo faſt, that every month we have one or more to notice. That this is at leaſt as good as many others ſufficiently appears, from its having paſſed through three editions. That it will paſs through as many more is very

very probable, for the ſelection ſeems remarkably well calculated to intereſt the curioſity, and improve the minds, of very young readers.

ART. 51. *Viridarium Latinum; or, Recueil des Penſées et Bons Mots, les plus remarquables tirés des plus illuſtres Orateurs, Poetes, et autres Ecrivains tant Grecs que Latins, Traduits en Italien, et en François, Article par Article, a Cotés des Originaux. Auquel on a ajouté une collection Angloiſe de maximes inſtructives et amuſantes Extraits des Auteurs les plus célebres, le tout deſtiné à l'avancement des jeunes Perſonnes, qui étudient ces differentes langues, ainſi qu'a l'amuſement des Perſonnes d'un age mûr. Par Gaetano Ravizzotti, Auteur d'un Grommaire, en Anglois et en Italien; d'une Introduction a la même, en Italien et en Anglois, et d'une Collection de Poeſie Eſpagnole, &c. Dedié a l'Honorable Guillaume Temple.* 8vo. 5s. Dulau. 1801.

We have before ſpoken favourably of ſome of M. Ravizzotti's productions. The preſent ſelection is made with taſte and judgment, and the tranſlations are ſufficiently accurate. We are much, however, inclined to doubt whether it will anſwer the author's purpoſe, as its uſe for the object propoſed does not ſeem ſufficiently obvious. There are few, if any, extracts from Greek authors.

FOREIGN CATALOGUE.

GERMANY.

ART. 52. *Herodis Attici quæ ſuperſunt adnotationibus illuſtravit Raphael Fiorillo Bibliothecæ regiæ Academ. Georg. Auguſt. à Secret. Præfixa et Epiſtola Chr. G. Heynii ad Auctorem. Lipſiæ, Sumt. Caſpari Fritſcht.* 8vo. 1801.

Mr. *Fiorillo*, a diſciple of the celebrated Mr. *Heyne*, preſents here to the public the firſt ſpecimen of his talents and proficiency in claſſical literature. After the peruſal of his book, notwithſtanding the many conſpicuous proofs of application it preſents to the reader, we cannot help thinking that the author has not yet made a proper uſe of the precepts of his excellent maſter, whoſe taſte, wiſe moderation, and accuracy, we are ſorry to miſs in a great deal of Mr. *Fiorillo's* production. As for the two well-known inſcriptions, attributed to the famous rhetorician *Herodes Atticus* (though they ſeem rather to be the work of one *Marcellus*) Mr. *F.* confeſſes himſelf, that he had almoſt nothing to add to the commentaries of *Salmaſius*, *Viſconti*, and others, but that he has made them a vehicle for accidental obſervations and conjectures. By this

this method, widely differing from that of *Heyne*, he has compiled an abundance of notes, rather deterring than inſtructing; and as he parts from his author at every opportunity, in order to ramble over the fragments of ancient poets, it frequently happens that, notwithſtanding the great number of notes, the reader finds himſelf diſappointed in conſulting the commentary at difficult paſſages. Would it not have been much more to the advantage of the reader, if Mr. *Fiorillo* had given an entire tranſlation of *Viſconti's* excellent commentary, which has never been publicly ſold, and if he had joined to it his own notes and digreſſions? Now he has given ſhort extracts of ſome notes of *Viſconti*, others he has paſſed over entirely; and to the excellent and inſtructing diſſertations of that learned antiquarian, he has ſubſtituted the thorns and thiſtles of grammatical obſervations (not very new for the greater part) and of critical conjectures. Among the latter, there are ſome which give a favourable opinion of the author's talents for criticiſm; others are too raſh, and many of them evidently falſe. P. 127, Mr. *F.* propoſes a fragment of *Chaeremon*, Athen. XIII. p. 609, where he corrects, in the firſt verſe, καὶ σώματος μὲν ὄψις κατειργάθετο, which cannot be true, the Senarius being too ſhort (unâ ſyllabâ brevior). The true lecture is ὄψανα κατηυγάθετο, as Mr. *Herman* has proved, in his *Notis ad Hecubam*, v. 556, p. 130. In a ſeries of fragments, p. 162, &c. which have relation to the famous cotlabos of the ancients, the author has ſtumbled ſeveral times. In a fragment of *Dionyſius* (Athen. XV. 668, F.) he propoſes καὶ πρὶν ἐκεῖν' ον ἰεῖν, inſtead of ἰδεῖν; a conjecture which we highly approve: but, in the ſame paſſage, the words εἰς ὅσον αἱ λάταγες χωρίον ἐκτέτανται, ought not to be diſturbed. In the verſes of *Achaeus* (Ibid. p. 668. A.) ῥιπτοῦντες, ἐκβάλλοντες, ἀγνύντες, τίμου λίνοντες, where Mr. Toup (Emend. in Suid. T. II. p. 470) reads, with great probability, τὶν' οὐ λίγοντες, our author propoſes the much inferior conjecture, θ' ὁμοῦ λ. adding theſe words, *Memorabilis eſt uſus verbi* ἐκβάλλειν, *quod de poculis dicitur poſt coenam fractis et abjectis*. In this obſervation, we dare ſay, Mr. *F.* is quite miſtaken; the word ἐκβάλειν deſigning here the action of the perſon that flings the cotlabos or the wine, from the cup, towards a certain ſcope. He augments this error, when he pretends that, in the paſſage of *Euripides*, Athen. XV. p. 666, πυκνοῖς δ' ἔβαλλον Βακχίου τοξεύματος κάρα γέροντος—the *jaculationes Bacchi*, Βακχίου τοξεύματα, are *fragmenta calicis*. On comparing this paſſage with another of *Æſchylus*, p. 667, D. C. it will appear that here too the poet underſtands the cotlabos, the ſcope of which was the head of ſome old man. We are perſuaded that the author would have made this obſervation himſelf, if he had taken the trouble to peruſe the whole chapter of *Athenaeus*, inſtead of picking up only ſome fragments from it. P. 89, we find the conjecture, ἠδ' ἄρι μήλων ποφυρίων, where the author pretends that ἀρίποφυρίων muſt be joined; a tmeſis, the poſſibility of which it would be difficult to prove by any inſtance of a ſimilar kind. Some other errors, of too great precipitation, we paſs over. Conſidering, however, the many inſtances of learning, ingenuity, and diffuſe reading, Mr. *F.* gives in this book, we cannot but expreſs our concern, that he has not been a little more cautious in ſelecting the mature fruits from thoſe that are crude. Beſides the text

of

of the Inſcriptions and Commentary, this volume contains the Life of *Herodes Atticus*, chiefly drawn out of the new edition of the Biblioth. Gr. of *Fabricius*, where this article is enriched with Mr. *Eichſtadt's* learned notes and additions; the fragments of *Herodes Sambographus* (which are a *hors-d'œuvre*, this *Herodes* being not the Athenian orator) a ſpeech of the rhetor *Atticus* on the Republic, with *Reiſke's* notes; and an Epiſtle of Mr. *Heyne, de finibus ſtudii critici regundis*, worthy to be recommended to the peruſal of all young men who, having conſecrated their talents to this part of literature, aim at perfection in it.

ART. 53. *Bibliothecæ Arabicæ Specimen D. J. præſide* Chr. Fr. Schnurrer *lit. gr. et orient. prof. &c.* In 4to. 52 pp.

ART. 54. *Bibliothecæ Arabicæ Specimen. P. 2.* In 4to. 40 pp. Tübingen. 1800.

Of the *two parts* of the *Bibliotheca Arabica* which we here announce, the former gives an account of works in *Hiſtory* and *Geography*; the ſecond of thoſe in *Eloquence* and *Poetry*.

The firſt part contains,

1. The *Hiſtoria Saracenica* of *Elmacin*;
2. The *Annals*; and,
3. The *Geography* of *Abulfeda*;
4. The *Hiſtory of Tamerlane* by *Ahmed ben Arabſchah*;
5. The *Hiſtory of the Dynaſties* by *Abulfarajus*;
6. The *Annals* of *Eutychius*;
7. The *Life of Saladin* by *Bohaëddin*;
8. The *Compendium* of the *Hiſtory of Egypt* by *Abdollatiph*;
9. The *Hiſtory of the Muſulman Sovereigns of Abyſſinia*, or rather of the country of Adel by *Macrizi*;
10. The *Hiſtory of Arabian Coins* by the ſame;
11. The collection of extracts from different Arabian writers, publiſhed by *Schultens*, under the title of *Hiſtoria imperii vetuſtiſſimi regum Jemanenſium ſeu Joctanidarum*;
12. The genealogical and hiſtorical pieces publiſhed by *Eichhorn*, under the title of *Monumenta antiquiſſimæ hiſtoriæ Arabum*;
13. *Rerum arabicarum quæ ad hiſtoriam Siculam ſpectant ampla collectio*;
14. *Documentos arabigos para a hiſtoria portugueza copiados dos originales . . . e vertidos em portuguez*, &c.
15. Part of the abridged hiſtory of *Abulmahaſſen*, entituled *Maured allatafat*;
16. The Geography known under the name of *Geographia Nubienſis*;
17. The *Elements of Aſtronomy* of *Alfergani*;
18. The Fragments publiſhed from the *Geography* of *Ebnalwardi*;
19. and 20. Two works publiſhed at Rome in 1584 and 1585, of which we have very imperfect accounts only;
21. The pretended *book of the divan of Egypt*, or the *Norman Code of Sicily*, publiſhed by *Vella*.

The *ſecond part* is conſecrated to pieces of *Poetry* and *Eloquence*, and to collections of *Fables* and *Proverbs*; and contains a conſiderable

ble number of articles, of which many are become very ſcarce, as they form ſmall pamphlets only.

In both parts every article preſents hiſtoric details concerning the Arabic author and his editors, the different editions either of the whole, or of parts of the works; as well as of the tranſlations which have been publiſhed together with the text, or ſeparately, both in Latin, and in other languages; to which are likewiſe frequently added, the opinions given of the works themſelves, and of the tranſlations by the moſt eminent Oriental ſcholars; and with reſpect to thoſe whoſe publication is of a more recent date, the judgments of the literary journals in which they have been deſcribed.

Among the omiſſions obſerved by us in this work, as far, at leaſt, as we underſtand its plan, we may point out,

1. *Teſtamentum et pactiones initæ inter Mohammedem apoſtolum dei et Chriſtianos fidei cultores*, firſt publiſhed at Paris in 1634, by Antoine Vitray, and afterwards reprinted at Leiden, by *J. G. Niſſelius*, in the year 1661, or, according to the Arabic title in p. 1, in 1655.

2. The *Abridgment of the Annals of* Baronius, compoſed in Arabic by le P. *Brice*, of Rennes, miſſionary of the order of Capuchins, and printed at Rome in three volumes, quarto, 1653—1669. The firſt volume contains 890 pages; the ſecond, 976; and the third, 1087.

3. On the *Annals of* Eutychius, and of the work publiſhed by *Selden*, under the title Eutychii *Ægyptii—Eccleſiæ ſuæ Annales*, ſhould have mentioned the anſwer made to this work of *Selden* by *Abraham Ecchellenſis*, under the title *Eutychius vindicatus contra Seldenium*; a work, which compriſes many uſeful things, though often foreign from the ſubject.

In the *part* which contains the works of *Poetry*, we have ſought in vain for a book known to us only from the Catalogue of Crevenna, Zaphi *Diarbecrenſis theatrum, Arabice et Latine. Patavii*, 1690, 2 voll. in 8vo.

It appears that Mr. *Schn.* has excluded from his plan all works tranſlated from the Arabic, the text of which has not been publiſhed, and all thoſe portions of text to be met with in different Oriental collections; ſuch as the *Repertorium* of *Eichhorn*, the *Neues Repertorium*, and the *Memorabilien* of *Paulus*. We think, however, that if in a work of this kind ſhould not be found the *Chronicon Orientale*, the *Egypt* of *Murtadhi*, the *Oneirocriticon* of *Ebn Sirin*, the works of *Méſué*, the *Arabian Nights*, *&c.* the literati who might conſult him, would not derive all the advantage from it which they would be led to expect; and thoſe who live out of Germany might poſſibly remain ignorant that Mr. *Schn.* himſelf had publiſhed ſome conſiderable portions of a *Chronicle of the Samaritans*, and on a *Samaritan Commentary on the Pentateuch*; that the learned *Adler* had furniſhed important materials, drawn from different Arabic hiſtorians, for the *life of Hakem*, and for the *Hiſtory of the Druſes*; that Mr. *Paulus* had diſcovered an *inedited part* of the *Hiſtory of Elmacin*, &c.

ART.

ART. 55. *Auctarium alterum animadverſionum et correctionum in* Theophraſtum *præcipue ex editione Pariſienſi*, 1799; *auctore* D. Coray, *doctore medicinæ*. In 8vo. 34 pp.

Mr. *Schneider* had publiſhed his edition of *the Characters of* Theophraſtus, nearly at the ſame time that Dr. *Coray* gave his. In this ſupplement to his edition, Mr. *Schneider* gives, in Latin, the corrections which Dr. *Coray* had propoſed in his edition, in which he agrees with him, or on which he had any obſervations to make.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Mr. Groſe's Sermons have been received, and ſhall have early attention.

Our Correſpondents on the ſubject of the Blagdon controverſy are almoſt innumerable. Our beſt and final anſwer to all muſt be, that we underſtand it is at an end. With reſpect to ourſelves we have nothing to ſay, but that we acted conſcientiouſly from the evidence before us.

One "Particular Friend" has written us a long didactic letter on the ſubject of Peace, as if we were of the Cabinet. "Peace is our dear delight, not our friend's more." But really we have not been conſulted on the ſubject, and can only join in the general wiſh, for a "good, ſubſtantial, and honourable Peace."

A Correſpondent from Leipzic informs us, that the Jacobins of that place ſtrongly oppoſe the circulation of the Britiſh Critic. We knew it before, and are proud of their hoſtility.

LITERARY INTELLIGENCE.

An elegant Memoir on the Life and Writings of *Froiſſart*, may ſoon be expected from *Colonel Johnes*, preparatory to a complete tranſlation of that admirable hiſtorian, which is in great forwardneſs.

The late *Rev. Dr. Samuel Pegge's Hiſtory of Beauchief Abbey*, the laſt literary labour of that venerable antiquary, completed only a few days before his death, will in a few weeks be preſented to the public, under the ſuperintendance of *Mr. Nichols*.